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THE  
ANATOMY OF A CHRISTIAN.

IN THREE PARTS.

~~~~~  
BY E. MANN.  
~~~~~



LONDON:  
WARD & Co., 27, PATERNOSTER ROW;  
AND ALL BOOKSELLERS.

1843.



## P R E F A C E.

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THE evangelical *unction* with which the following treatise is written, will remind the reader powerfully of some of the best pieces of the old Nonconformist Theology—viz., Boston's "Crook in the Lot," Flavel's "Touchstone of Sincerity," &c., &c. A prayerful study of "The Anatomy of a Christian" will strengthen the conviction which must, to some extent without it, be that of every spiritually-minded follower of the Lord Jesus in this Laodicean age of the church, that "All is not gold that glitters." Such a conviction, however, in a breast which the sacred dove of truth has made His nest, will



## PREFACE.

not be allowed to minister to self-pride and bigotry, and "all uncharitableness," but will rather be a powerful call whilst leading to an abasing estimate of the boasted powers of our own nature, to trust whole and entire, "body, soul, and spirit," to Christ, and to be tender, pitiful, and kindly-compassioned, even as the "Friend of sinners" himself, to those who, alas! have fallen into the "snare of the Devil," and are "led captive by him of his will." With a sincere hope and earnest prayer that this may be the state of mind produced by its perusal, the reader is, without further delay, dismissed to this interesting and valuable little work.

B. C.

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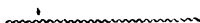
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THE  
ANATOMY OF A CHRISTIAN.

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CHAPTER I.

OF HIS NEW BIRTH, OR REGENERATION.

*The Lord's Command concerning it.*—"I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass. I knew that thou wouldst grievously transgress; therefore have I called thee a transgressor from the womb" (Isa. xlviii. 4—8). "In thy nativity when thou wast born, thy navel was not cut, thou wast not washed with water, I saw thee polluted in thy own blood" (Ezek. xvi. 4—6). "Nevertheless, for my name's sake, and for my praise, have I refrained my

wrath from thee, that I cut thee not off" (Isa. xlviii. 9). "Yea, even when thou wast in thy blood, I said unto thee thou shalt live; I swore unto thee, and entered into a covenant with thee, saith the Lord, and thou art become mine" (Ezek. xvi. 8). "For why shall I cause others to travail and bring forth, and shall I remain barren, saith the Lord" (Isa. lxvi. 9)? "No; but in the midst of my children, the work of mine hands, shall my name be sanctified" (Isa. xxix. 23). "Thou shalt call me father, and not turn from me" (Jer. iii. 19); "and I will put a new spirit in thy bowels, that thou mayest walk in my statutes" (Ezek. xi. 19). "Old things are passed away, behold all things are become new; if any man be in Christ, let him become a new creature" (2 Cor. v. 17). "Verily, I say unto you, except a man be born again he cannot see the kingdom of God" (John, iii. 3). "Be ye therefore renewed in the spirit of your mind" (Eph. iv. 23). "Putting on the new man, which is renewed in knowledge, after the image of him who created him" (Col. iii. 10).

*The Christian's Prayer for Grace to obey this Command.*—O Lord, since flesh and blood cannot

inherit the kingdom of God, and none can see thee but the pure in heart, and such as are like thee ; I beseech thee, Lord, to transform me into thine image, from glory to glory by thy Spirit, that where thou art there I may be, to behold thy glory. It lies not in my power to change one hair of my head, to make it white which is black ; far less can I change my heart, to make it clean which is filthy. No man can tame the nature of a man ; that which is crooked cannot be made straight ; but, O Lord, that which is impossible with man, is possible with thee. Thou givest sight to the blind ; thou raisest up the crooked ; thou turnest a barren wilderness into a fruitful land ; thou sendest forth thy Spirit, and renewest the face of the earth ; thou callest things which are not, and makest them to be—yea, thou raisest up the dead. O Lord, declare this thy great power ; in mercy upon me turn the barren wilderness of my heart into a fruitful garden ; water it with the dew of thy grace, that, receiving a blessing from thee, it may bring forth fruit unto thy glory. Send forth thy Spirit, and breathe life into my dead soul that I may live and praise thee,



O God of my salvation, for ever, through Jesus Christ. Amen.

*The Christian's Practice of this Command.*—I was conceived and born in sin; I walked as a child of wrath, according to the course of this world, after the spirit that works in the children of disobedience. But now I am received to mercy, and am by the grace of God the workmanship of God, created in Christ Jesus to good works. And this the Lord hath made me, I made not myself; he quickened me when I was dead in sin and trespasses, and of his abundant mercy hath begotten me to a lively hope by the resurrection of Jesus from the dead, and hath given me power to be one of his sons; born again, not of blood, nor of the will of flesh, nor of the will of men, but of God. For of his own will he begat me with the word of truth. Of a seed not mortal, but immortal, the word of God who lives and endures for ever. "As the wind blows where it lists, and we hear the sound thereof, but cannot tell whence it comes, nor whither it goes; so is every man who is born of God. In the natural generation, we cannot tell what way the bones grow in the womb of her that

is with child ; far less can we know the unsearchable ways of God. This new generation is the Lord's doing, and is marvellous in our eyes ; his holy name be blessed therefore for ever and ever.

*Observations.*—Election is the first spring that flows from the bottomless fountain of God's love ; but for a long time it runs so secret, that we cannot see it till it breaks forth and appears in our regeneration or effectual calling.

Regeneration is the first manifest effect of God's mercy toward a man. As we could not be men if we had not been conceived and born, so can we not be Christian men unless we be born again. Therefore it is, that when Nicodemus, a master in Israel, was to be made a disciple of Christ, the first doctrine that our Saviour taught him was of regeneration. And it stands as a rule for all men in Christ's school, if any man will be my disciple, let him deny himself. Now, both learned and unlearned live as if Christianity consisted in speaking and professing ; but sure it is, the kingdom of God is not in word, but in power and practice. And he hath not learned Christ, who hath not learned to cast off the old man, who is corrupted

through deceivable lusts. In the first generation, we were begotten men by the will of flesh and blood ; in the second, we are begotten Christian men by the will of God. In the first, our mortal father begat us to succeed him ; in the second, our immortal Father hath begotten us, for ever to abide with him. By the first, we may say to corruption, "Thou art my father;" and to the worms, "Ye are my brethren and sisters." By the second, we may say to God, "Thou art my Father;" and to Jesus Christ, elect angels, and holy men, "Ye are my brethren." For in the first, we were conceived and born in sin, and consequently heirs of wrath and eternal damnation ; but in the second, we are the workmanship of God, created in Christ to good works, grace, and glory. If our first generation had been good, there had not needed a second. In natural men there are some remnants of God's image, and some sparkles of light, by which they differ from beasts, and a fellowship is entertained among men ; but these cannot profit man to salvation, but rather make him inexcusable, and increase his damnation. Man indued with reason, and not living by reason, turns

that which is glory into shame ; because he detains and withholds the truth in unrighteousness. Our blessed Saviour far abaseth the pride of nature, when he says, that man cannot enter into God's kingdom till he be born again. Whatever the Semipelagians of our time say to magnify the arm of flesh, and to diminish the praise of Christ, certain it is, there is nothing in man by nature but the blind leading the crooked ; that is, a blind mind leading a perverse and crooked will : and so no marvel that both of them at length, if they be left unto themselves, fall into perdition. It is a pity to hear silly worldlings boasting of the privileges of their first birth, such as nobility of blood and anciency of their inheritances ; and are not humbled by considering that they are born heirs of God's wrath, which they shall inherit for ever, when all the comforts of their earthly inheritances shall forsake them. Be what thou wilt, if thou have no more than thou hast by the first birth, it were better for thee thou hadst never been born ; thou shalt curse for ever the loins that begat thee, and the womb that bare thee, and the paps that gave thee suck. Thou shalt curse the

day wherein it was said, a man is born ; and thy vain temporal gloriation shall end in a sore eternal lamentation. Nicodemus was somewhat excusable though he understood not the doctrine of regeneration, because he never heard it before ; but now, if we be ignorant of it, we are altogether inexcusable : both because it is so clearly taught us in the word, and so necessarily required of us, that without it we cannot, as saith our Saviour, enter into the kingdom of God.

The names which regeneration receives in Holy Scripture, may help us some way to know it, if they be considered ; for it is called sometimes a new creation, sometimes a new birth, sometimes a renovation, and sometimes a transformation. "There are," saith Basil, "two sorts of creation ; and of this last sort is regeneration." By this it is evident regeneration is a mutation of the whole man, both soul and body, from one thing to another—namely, from sin to sanctification, from darkness to light, from death to life, from the power of Satan to God. In every mutation, one thing removes and another succeeds. As in every generation, so it is in this generation ; that which

dies is corrupted nature, called the old man ; that which is quickened is renewed nature, called the new man. He who hath rightly learned Christ, casts off, concerning the conversation in time past, the old man, which is corrupt through deceivable lusts, and puts on the new man, which after God is created in righteousness and true holiness. The regeneration, then, of the soul hath two parts ; the first is, the mortification of the old man, called also the circumcision of the heart and the crucifixion of the flesh ; the second, the vivification of the new man, called also the first resurrection. Corrupted nature is called the old man for three causes : first, because it is almost as old as our nature : for it began in Adam soon after his creation. Secondly, it is called the old man in respect of the new man arising to succeed, in his room, to the possession of soul and body, which before were possessed by him. And, thirdly, because in the godly this corruption waxeth weak and infirm, wearing daily near and nearer to death, after the manner of old men.

But it is to be marked, that in these last two respects, sinful corruption of nature is named the

old man, in men regenerate only, and in no other ; for in men unregenerate their corruption shall for ever possess them ; it increases upon them, and is young, strong, and lively, even when they themselves are weak and wearing to the grave. Now, as no birth can be without sorrow, nor death without dolour, nor circumcision or cutting of the flesh without pain ; so cannot our regeneration be wrought without godly sorrow and anguish of spirit, which I mark for the comfort of the godly, that they may know that sanctified troubles of conscience are but the dolours of the new birth, and therefore should not be discouraged with them. The infant that hath been but nine months in the mother's womb, cannot throng out into the world without pain ; and thinkest thou to be lighter of sin, wherein thou wast conceived and born, and which also hath been so many years nourished in thy bowels, without pain ? As Pharaoh grieved Israel sorest, when they strove fast to liberty, and as that dumb spirit tormented that young man worst, when he saw he was to be cast out of him ; so Satan troubles the godly most heavily, when he sees the time of their deliverance from his servitude and

bondage nearest. But our comfort is, that God is faithful ; as he begins the work, so will he finish and end it : strong is Satan indeed, but Christ our Lord is that stronger one. Pharaoh may repine, but he shall perish, and the Israelites of God shall go through ; that unclean spirit in our parting from him may rend us, and cast us as dead men to the ground, but out shall he go, and Christ by his hand shall raise us up again.

The other part of the regeneration of the soul is called, as I said, the vivification of the new man, and the first resurrection—wherein our heavenly Father communicates to us his own seed, his nature, and his image ; for since earthly fathers beget creatures like unto themselves, shall we think that the heavenly Father begets children to another similitude, not his own ? Surely they do greatly dishonour the Lord, who in their words say they are the sons of God, and yet in their actions resemble the image of Satan. The regeneration again of the body consists also in two : first, in a right using of the members of our body as weapons of righteousness to serve God, which we are taught to do by grace ; next, in a full deli-



verance of them from mortality and corruption. Of this, it is clear that the regeneration of the whole man will not be perfected till the day of resurrection, called for that cause, by our Saviour, the regeneration. Now, through grace the soul lives a happy life in the body, though not as yet fully cleansed and separated from sin : out of the body, it lives a more happy life, being freed from all sin, but yet not contented ; for the soul was not made to live by itself, but in the body, and therefore cannot rest contented so long as it wants his own organ and companion : but when the body shall be raised again, and soul and body re-united, both of them fully delivered from sin and from the fruits of sin, then shall our generation, which now is begun, be perfected and absolved. As our parents in this generation, we have God for our Father in Christ ; and Jerusalem, which is from above—to wit, the church of Christ, which is the mother of us all. The apostle to the Corinthians calls himself their father ; “ Though ye have ten thousand instructors, yet have ye not many fathers ; for in Christ Jesus I have begotten you, through the Gospel.” And again to the Galatians,

he calls himself their mother; "My little children, of whom I travail in birth again, till Christ be formed in you." But preachers are only ministerial parents; yet for this same should they be honoured of people as their fathers, and should again carry towards their people no less affection than fathers have to their children, specially to procure their everlasting salvation. But here both the natural mother is to be discerned from the stepmother, and the bastard children from the lawful; for the chaste spouse of Christ will receive no seed into her bosom, but the seed of her immortal Husband, which is the word of God; and the lawful mother of the sons of God will not give them any other milk to feed upon, but the sincere and unmingled milk of God's word (as St. Peter calls), which she offers to be sucked out of the paps of the Old and New Testaments. And therefore the Church of Rome, which withdraws these paps from the mouths of God's children, or gives them the milk of the word mingled with the traditions of men, pretend what she will, is but a strumpet and stepmother. And as there is a stepmother, so are there also bastard children;

they sit upon the knee of Christ's spouse, but never sucked her paps, to draw life and grace out of her breasts. Such was Israel in Abraham's house; such was Esau brought up with Jacob on the knee of Rebecca. And, alas! such are many in our time; who, in regard of profession, are in God's church, pretending they are sons, but are in very deed bastards; no way in their life resembling the image of their heavenly Father.

*The Censure.*—By these rules it is manifest, that all are not Christians indeed, who this day usurp the Christian name.

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## CHAPTER II.

## OF HIS NEW SENSES.

*The Lord's Command concerning them.*—Thou knowest not how by nature thou art wretched, and miserable, and blind, and poor, and naked. For the natural man perceives not those things which are of the Spirit of God ; he savours only the things of the flesh ; his wisdom is death, for it is enmity with God. Hearken therefore unto my words, and keep them in the midst of thine heart : come and buy from me eye-salve to anoint thine eyes, that thou mayst see ; for I am he who maketh both the eye to see, and the ear to hear : I will bring forth the blind people, and they shall have eyes ; and the deaf, and they shall hear ; he that walks in the dark, and knows not whither he goes. But I am come a light

into the world, that whosoever believes in me should not abide in darkness. While, therefore, ye have the light, walk in the light, that ye may be the children of light.

*The Christian's Prayer for Grace to obey this Command.*—Lord, remove from me that curse, that in seeing I should not see, and in hearing I should not understand ; quicken me according to thy loving-kindness, so shall I keep the testimonies of thy mouth : specially work faith in my heart, for it is thy gift. I believe, O Lord, but help thou my unbelief ; increase my faith, that mine eyes may be opened to see the wonders of thy law. Speak to the heart of thy servant, that I may get ears to hear what thy Spirit saith—that I may taste how gracious thou art—that I may smell the savour of life in thy Gospel, and may so touch thee that, in believing, I may get life through thy holy name, and may so be joined with thee, that I may become one spirit with thee, through Jesus Christ, to whom be glory for ever.

*The Christian's Practice of this Command.*—I was born of my natural mother, deaf, dumb, and blind ; but now the Lord hath opened mine ears,

so that I discern the voice of my Shepherd, and will not hear the voice of a stranger ; for the Lord hath given me ears to hear what the Spirit saith, he hath also anointed mine eyes with eye-salve. I look not on things which are seen, but things which are not seen, and have attained to some insight of that glorious inheritance prepared for the saints ; yea, with open face I behold, as in a mirror, the glory of the Lord ; I have smelled the sweet savour of his garments and of his ointments, for which I love him. Thy word is sweeter to my mouth than the honey or honey-comb, and I have touched my Lord, and his virtue hath stayed the filthy issue of my sins.

*Observations.*—The natural man lives not till forty and five days after his conception be expired, but the Christian begins to live as soon as he is conceived. The principal effects of life are sense and motion ; and the more excellent the life is, the more excellent the sense and motion are. In the natural man, motion goes before sense—at least, before the use of the senses ; but in the Christian, sense goes before motion. For it is the new sense which causes the heart to move and stir in

a new manner. Therefore it is, that first we will speak of the Christian's senses, and then of his motion or disposition.

Natural parents oftentimes bring out their children either dead, or wanting some sense, or mutilate of some member ; but in the new generation it is not so, for the Lord begets no dead, no senseless, no imperfect children, but living indeed with all their senses, and perfect in regard of the nature of their parts.

The first sense, by regeneration, restored to the children of God, is the sense of *hearing* ; as the ear was the first part by which death was conveyed to the soul, so is it the first by which life enters into it. Eve, by hearing what the serpent said, was brought to a delectation in sin ; and the Christian, by hearing what the Spirit saith, is brought to a contrary hatred of sin. The Spirit of God opens our ears before he opens our eyes ; if we refuse to hear the Lord, we shall never see him. Hearing is a step to seeing. As Adam, after his apostasy, heard the Lord, when he cried to him, but saw him not ; so is it with all his children—we may live in the body and hear him,

but no man can live and see him. It is the order appointed by God, that we should hear him before we come to see him ;—we lost our sight by transgression of God's word, we get it again by obedient hearing thereof. Let us therefore, by hearing, learn how to cure our eye ; that the eye, being made clear, may see the Lord, whom it cannot see so long as it is troubled ; then shall we sing, " As we have heard so have we seen in the city of the Lord of Hosts." Oh, what a fearful sentence they seal against themselves who delight not to hear the word of the Lord ! He that turneth away his ear from hearing of the law, even his prayer shall be abominable ; for if on earth they get not access to God when they pray to him, how shall they in heaven get access to see him ? A just punishment of man's rebellion—if he will not hear when God speaks, God will not hear when he prays, and will not admit him to see his face in heaven. But the ears required in the Christian are internal, by which he may hear what the Spirit saith ; of these speaks our Saviour, " He that hath ears, let him hear." " All that heard him," saith Augustine, " had ears, and yet few of them had



ears—ears to hear, but not ears to obey :” like those of Samuel, “ Speak, Lord, for thy servant heareth ;” and David, “ I will hearken what the Lord God will say, for he will speak peace to his people and saints, that they turn not again to folly.” And they who have received these ears, do hear in such sort that they are sanctified by hearing ; according to that of our blessed Saviour, “ Now are you clean through the word which I have spoken to you.” But, alas ! how great is the number of them who, after so long a hearing of the Gospel, do still retain the filthiness of their old sins ! They are hearers only, and not doers of the word, deceiving themselves ; for either else when they hear the word, they understand it not ; or if they understand it, they are not moved with it ; or if they be moved, they are not mended by it—their motion being but like that of Felix, and their repentance like unto the morning dew ; but few they are whose ears God hath opened by the grace of regeneration.

The second sense we receive in the regeneration, is the sense of *seeing*. Satan promised to our parents that, if they would eat of the forbidden

tree, they should become like God in knowledge ; but, like a false deceiver as he is, he made them like unto himself ; for the knowledge of good, which they had by creation, instantly they lost it by their transgression, and learned by experience that evil which before they knew not ; for their eyes were opened to see their nakedness, and they were ashamed of it. The eye of the body was made to behold the light, that by it we might see the rest of the creatures, and in them the goodliness of the Creator ; but if the eye be hurt and wounded, it doth not only turn away from beholding the light, but the light also, which otherwise is delightful, becomes painful to it. So the eye of the soul, being hurt and troubled, turns itself away from the light of righteousness ; neither dare it, neither can it behold it. An example whereof we may see in our first father Adam, who rejoiced at the presence of God so long as he kept a good conscience ; but from the time the eye of his soul was wounded with transgression, he ran away from God—he could not see the Lord as he was wont to do, but was afraid to hear him. So cursed and consuming a canker is sin, that it

changes our sweetest comforts, and makes them become bitter terrors unto us. But this sight which we lost by the sin of Adam, is restored again unto us by the grace of Christ, who anoints our eyes with eye-salve, by which we are made to see and discern things that are excellent. In a word, he indues us with the gift of faith, by which we have fellowship with God, so that we dare in assurance draw near the throne of his grace. Now, the eyes of Christ's spouse are two: by the one we know our misery, which causeth us to deny ourselves; by the other we know his mercy, which causeth us to run unto him. Apostate Adam, before his restitution by grace, had his eyes opened to know his misery; for the knowledge of that good which he had in the estate of innocence, made him incontinent, sensible of that evil into which he had fallen by his apostasy. But now man cannot know his misery till, by the grace of regeneration, his eyes be opened; for, till that be, he knows no other estate but the estate of sin, wherein he was conceived, born, and brought up; and which, in his darkened cogitation, he esteems to be good enough, until he be translated into a

better. Sight once received should be diligently conserved ; for as the eye of the body is very tender, and easily offended—for which cause God hath guarded it with lids, which close and open most speedily at the pleasure of man—so is it with the eye of the mind ; and, therefore, the good that may preserve it should be much esteemed, and the evil that may hurt it carefully eschewed. Three things are required for the help of those spiritual eyes by which the Lord is seen : first, that we have another light beside the light of our own understanding ; for as the eye, albeit, were never so clear, yet it cannot see without the light of the sun ; so our understanding, though it be never so quick, cannot attain to know the Lord unless that he, by his own light, reveal himself unto us in his word. And therefore is it that the most wise naturalists, being destitute of this light, had their foolish hearts full of darkness, and became vain in their own imaginations. The second thing required is, that we have some conformity with God in holiness ; for as no member in the body can perceive the light of the sun but the eye, by reason of a similitude between them—both of them

being appointed vessels and organs of light, the one in the great, the other in the little world ; so can no man see in the Lord, except in some measure he be like him. "Blessed are the pure in spirit, for they shall see him : but without peace and sanctification no man can see the Lord." The third thing required, is attention ; for even as a tumbling and rolling eye seeth not those things which are before it, so a wandering mind, not established by consideration and divine contemplation, cannot see the Lord. The bodily sight is two manner of ways offended ; either by exterior dust cast into it, or by interior humours stopping the optic nerves within. So Satan either casteth into our eyes the dust of the world, to blind us by it ; or then, by our own gross and carnal affections, stops the conduits of our sight that we should not see the Lord ; and therefore both the one and the other should carefully be eschewed. If the eye be once offended with the smallest moat, we delay not to remedy it, but do implore the help of such as are nearest us to take it out. Since by nature we are so careful to keep the eye by which we see the sun, how careful should we be to conserve

the eye by which we see him who made the sun.

The third sense restored in the regeneration, is *smelling*. All the garments of our Bridegroom smell of myrrh and cassia, but the virgins only feel the savour of his ointments, for which they run after him ; they smell in the Gospel the savour of life, and therefore, as the eagle, smelling the carrion afar off, resorts unto it ; so the Christian, scenting lively in the word of Christ Jesus, flees speedily after him—ascending after him in his affection, there where he is, to sit at the right hand of God in heaven. But miserable are the wicked, for they savour only those things which are after the flesh—like those unclean beasts in the law, which creep with all their force upon earth, scenting nothing but dung, the puddle being more pleasant to such filthy swine than the pearl. Woe be to him, for even in the Gospel of grace they smell no other thing but the savour of death.

The fourth is the sense of *tasting*, by which the Christian so tastes the sweetness of God's mercy, and the saving grace of Christ in the Gospel, that it descends into his bowels to nourish him and make him grow in godliness ; whereas, the wicked, if at

any time they taste thereof, yet they never digest it ; the conception of their nature being so strong in them, that it suffocates and chokes the seed of the word, so that it profits them not to salvation.

And the last is the sense of *touching*, which, in effect, is done by believing : for, like as the rest of the senses are comprised in faith, that justifies a supernatural gift, which Adam, in his innocence, had not, but in Christ is given us a most ample gift ; for it not only makes all things our own in Christ, but makes us all manner of ways to enjoy Christ—it being most certain that by faith we hear him, and discern his voice—by faith we smell him—by faith we taste his saving grace—and by faith we so touch him, that we draw virtue out of him.

In nature, that which is the object of one sense, is not always the object of another : as for example, a voice is heard by the ear, but is not seen by the eye ; but in the Christian renewed by grace, that which is the object of any one sense, is also perceived by all the rest. And herein hath the Lord made his abundant love manifest unto man, for look what manner of ways a man may enjoy anything that is good ; all those ways doth God

communicate himself to man. Some good things we enjoy by seeing, and some by hearing, and some by tasting; but the Lord, not content to communicate himself unto us by hearing, doth also call us to see him, to smell him, to taste him, to touch him—that so all manner of ways we may enjoy him; everlasting praise, therefore, be unto him. Again, we see that, in nature, those things which are learned by sense cannot be understood of him who is destitute of sense. What avails it to teach the harmony of music to him that is without ears? or to discourse of the comfortable light of the sun to him that is without eyes? Can any eloquence so well express the sweetness of honey as it is felt by tasting? But it is more impossible, that they who are destitute of these new and spiritual senses, should understand those things which concern the spiritual life. Pitiful, then, is the ignorance of naturalists, even of them who seem to the world the most wise: for surely, as the brute beast understands nothing of the natural life of man, and knows not how far it excels that sensitive life by which it lives, and therefore desires not a better, because it knows no



better ; so the natural man knows nothing of the excellency of that spiritual life which the Christian hath begun to live here, and by which he shall live for ever hereafter ;—and therefore, being delighted with his own miserable life, hath not so much as a desire of a better.

*The Censure.*—By these rules, it is evident, that all are not Christians indeed who may usurp the Christian name.



## CHAPTER III.

## OF HIS NEW FOOD.

*The Lord's Command.*—I am the bread of life, he that comes to me shall not hunger, and he that believes in me shall not thirst; labour not for the meat, which perisheth, but for that which endureth to eternal life, which the Son of man shall give you. Wherefore do ye lay out your silver, and not for bread; and your labour, without being satisfied? Every one that thirsts, come ye to the waters, and ye that have no silver, come, buy and eat; come, I say, buy wine and milk without silver, and without money. Hearken diligently unto me, and eat that which is good, and let your soul delight in fatness. Incline you ears and come to me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, thou who of thine abundant mercy hast begotten me again, by the immortal seed of thy word, in the bosom of Jerusalem, thine own spouse and my mother, grant that I may suck, and be satisfied with the breast of her consolation ; that so thy loving-kindness may come to me, O Lord, and thy salvation according to thy promise, and mine heart may be comforted of thee, my God, in Christ, unto whom be praise and glory for ever.

*Another.*—O thou whom my soul loveth, show me where thou feedest. Many say, who will show us any good? But, O Lord, lift up the light of thy countenance upon me ; so shalt thou give me more joy of heart than they have, when their wheat and their wine do abound ; bring me into thy wine-cellars, stay me with thy flagons, and comfort me with thine apples. I know, O Lord, that he who drinks of the water which thou givest him, shall never thirst any more, but it shall be in him a well of water springing up to everlasting life ; Lord, give me of that water, that I may not thirst. Thou art that

bread which came down from heaven, and gives life to the world ; Lord, evermore give me this bread, that I may be strengthened in the inward man : let thy tender mercies come down unto me, that I may live to thee, my God, for ever in Christ Jesus.

*The Christian's Practice of this Command.*—How sweet are thy commandments to my mouth ! yea, more than honey unto my mouth. The law of thy mouth is better to me than thousands of gold and silver : my delight shall be in thy commandments, which I have loved. In mine infancy, as a new-born babe, I desired the sincere milk of thy word, that I might grow thereby : afterward, coming to age, I delighted in stronger meat, having by custom my wits exercised to discern both good and evil ; and I know that, when I shall be a perfect man, having attained to the measure of the age of the fulness of Christ, the Lord will give me to eat of his hidden manna, he will satisfy me with the fatness of his house, and give me drink out of the rivers of his pleasure.

*Observations.*—In the law of Moses, every creeping thing that creepeth upon the earth, and goeth on the breast, was an abomination, and it

was not lawful for Israel to eat thereof: this was to signify that no earthly thing can be a lively food to nourish true Israelites to eternal life. The proper food of a Christian is Jesus Christ, offered and presented to us in the word and sacraments, received of us by faith, digested by prayer; for which cause the word is called our food by Saint Peter, like as prayer is called our food. Look what meat is to the body, that same is prayer to the soul. Israel was fed with manna in the wilderness, and they loathed it; it is not so with this bread, the more we eat of it, the more we desire to be farther refreshed by it. To the Christian in his infancy the word is milk, in his age it is stronger meat, and when he shall be perfected, it shall be to him as hid manna. Let us not therefore think at the first, to attain to those sweet and secret consolations, which are locked up, and lie hid in the word. Three days did the people wait upon Christ before he fed them with miraculous bread, and many days must we wait upon Christ, before that he feed us with his mystical manna. But, alas! we are no less foolish than they who, knowing the place wherein a

treasure is hid, give over the seeking thereof, because the first day they did not find it; except with hearing and reading, we join diligent meditation, prayer, and practice of God's word, we cannot attain to the comforts contained in it. Solomon saith, that the people will curse him who withdraws the corn; but more justly deserve they to be cursed, who, by a more sacrilegious tyranny, withdraw the bread of life from the people of God. As the envious Philistines closed the fountains of water which Isaac had digged for his family; so the hateful Papists stop from God's people the wholesome fountains of lively waters which God, in his word, hath opened for their refreshment. They pretend that the Scripture is obscure; but is it so obscure in some places, that it is not plain in others? Or, is it reason that, because strong meat is hurtful to infants, therefore no milk shall be given them? Gregory the Great compareth the Scripture unto water, which in some places is so shallow that a lamb may go through, in other parts so deep that an elephant may swim in it: and to the same purpose he saith again, that some part of the

Scripture is like unto bread, which must first be cut and broken before that conveniently we can eat it : such is the Scripture, which, without help, we cannot understand. Other parts of it, again, are like unto drink, that is more easily received ; and as the word is the seed of our new birth, so is it the food whereupon we are nourished when we are born, that we grow up to everlasting life. Every creature by instinct of nature seeks nourishment and increase of life, where it got the beginning : the beasts of the field, such as the tender silly lambs, so soon as they are procreated, do turn them toward the breast of their mother, seeking the increase of life there where they got the beginning. The fowls of the air, so soon as they are hatched and brought out of the shell, gather themselves under the wings of their dame, seeking nourishment to their life there where they got the beginning. The plants of the earth, so soon as receiving sap of their mother, they begin to spring upwards, so soon do they shoot their roots downwards into their bosom, seeking continuance of life there where they got the beginning ; and the same is also to be seen in the fishes of the sea.

Like as this, by the instinct of nature, holds true in the creature, so is it also, by instinct of grace, true in the Christian ; for so soon as he is born of the immortal seed of God's word, he turneth himself toward the same word, seeking the increase and perfection of life there where he got the beginning. For it is most certain, that to whomsoever the word becomes a seed of regeneration, to whom also it becomes a spiritual food, after which they hunger and thirst, that they may be nourished thereby to eternal life. As for them, therefore, who delight not in the word of God, esteeming it a weariness to them to hear it, let them excuse it as they will, the true cause is, that the word was never unto them the seed of their regeneration : they are yet in the state of nature, and most fearful is the recompence of their error ; for as they delight not in God's word, so hath God declared, that he hath no pleasure nor delight in them.

*The Censure.*—And by these rules it is evident, that all have not the Christian's disposition who now usurp the Christian name.



## CHAPTER IV.

## OF HIS NEW GROWTH.

*The Lord's Command.*—Follow truth in love, and in all things grow up in him who is the Head, Christ Jesus; by whom all the bodies being coupled and knit together by every joint, for the furniture thereof according to the effectual power which is in the measure of every part, receiveth increase of the body unto the edifying of itself in love. Cleanse ye, therefore, also yourselves from all filthiness of the flesh and spirit, and grow up unto full holiness in the fear of God.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, who perfectest every work which thou beginnest, bring forward, I beseech thee, in me this work of regeneration: stablish, O God, that which thou hast wrought in me, that

I may grow daily in grace, till I be perfected. Alas! Lord, my corruption hath in such sort choked the seed of thy word, that it is scarce sprung up to the blade, which, after so long planting and watering, should have brought out, long ere now, the ripe fruit of godliness: where, in regard of the time, I ought to have been a teacher of others, I am yet also a babe, inexpert in the word of righteousness. Lord, save me from that curse of the wicked, that I should wax worse and worse; let me not end in the flesh, when I have begun in the spirit: punish not my former sins with a barren heart, that I should be like that accursed earth, which bears nothing but thorns and briars—these are the fruits of the flesh, which grieve thy Spirit—but as a lively member of Christ's body, quickened by his Spirit, grant I may increase with the increasings of God, and be daily filled with the fruits of righteousness, which are to the praise and glory of thy name, through Jesus Christ.

*The Christian's Practice of this Command.*—The lights of the righteous shine more and more unto the perfect day, and he goes from strength to

strength, till he appear before God in Sion. “ When I was a child, I spake as a child, I understood as a child, and thought as a child ; but as I grew in grace, and in the knowledge of our Lord Jesus, I put childish things from me ; and now I give all diligence to join virtue with faith, and with virtue knowledge, and with knowledge temperance, and with temperance patience, and with patience godliness, and with godliness brotherly kindness, and with brotherly kindness love : thus being knit to the head by joints and bands, I increase with the increasings of God ; fruitful in all good works, and increasing in the knowledge of God, till at length I become a perfect man in Christ Jesus.”

*Observations.*—What the inclination of a child is, cannot well be known in his infancy ; but with time, as he grows, his disposition is more and more manifested ; therefore do we come first to speak of the Christian’s growth, before we come to speak of his manners. Growth in grace and godliness is an inseparable consequent of spiritual life. Elijah, fed by God, walked in the strength of that bread forty days ; but the Christian, being nourished as is said before, doth walk all his days

in the strength thereof—making a daily progress in godliness, till at last he become a perfect man.

The blessing pronounced by the Lord upon man, in the first creation, was this, “Increase and multiply;” and the blessing pronounced upon man, in the second creation, is this, “Grow in grace and knowledge;” the Christians being as trees of righteousness, and planting of the Lord, in whom he will cause righteousness to grow for his own glory. Seeing that the first stands effectual unto this day, shall we think that the second can be ineffectual? No, indeed! he is not blessed of the Lord who grows not in his grace; for it is promised, under Christ’s kingdom, that the fir should grow in place of the thorn, and the myrrh-tree should grow in place of the nettle; that is, the seed of grace should spring up in that heart wherein the root of bitterness had budded before: and, except we find this change wrought in us, we cannot as yet say that we are translated into the kingdom of Christ. The growth of a Christian is expressed in Holy Scripture by sundry similitudes:—first, he is compared to a child, that grows till he becomes a man. It is thought

strange to see a man of many years, who yet in stature, strength, and wit, went never beyond the measure of a child ; such a one is counted for a monster : and truly no better is the careless Christian, who, after so many years' profession, grows not in grace nor knowledge, but still remains a child in understanding. Secondly, he is compared to a traveller, that stays not always in one place, but every day cuts off some piece of his way, which he leaves behind him, and draws daily nearer and nearer to the end proposed to him, and at last comes to it : so the Christian, forgetting that which is behind, endeavours himself to that which is before, following hard towards the mark for the prize of the high calling of God in Christ Jesus. But the wicked, they shall go on in a compass, walking round about in the circle of their sins, from one to another, and returning back again to the same—like the blinded horse, who labours and draws about the mill continually, but at evening is in the same place wherein he was in the morning ; so they, being born in sin, go about in sin, like blinded captives of Satan, having no other refreshment but to exchange one sin with

another, and at last they die in their sins—for whom it had been good that they had never been born. Thirdly, his growth is compared to the growth of a tree, which, being planted by the rivers of waters, hath abundance of moisture and sap, and bringeth out fruit continually; especially to the palm-tree, which all seasons of the year is both flourishing and fruitful, as naturalists write of it. Fourthly, it is expressed by the growth of corn in the fields, “which,” as saith our Saviour, “first spring up to the blade; secondly, have ears; and then bring up our ripe corn:” so doth the Christian, by degrees, grow to his perfection. And, fifthly, the Christian’s growth is expressed by the rising and ascending of the sun, which increaseth and shineth more and more to the noon-day. For as for a declining time, or an evening, wherein his light should die out, the Christian, by the grace of God, shall never know it; for he that illumineth him is that bright and excellent Sun of Righteousness, who is ever gloriously rising, and never declining nor going down. Last of all, he is compared to a burning lamp, or to golden candlesticks, whereunto, through the seven

pipes of gold, oil is carried continually from the two olives that stand before the Ruler of the world, whereof it comes to pass, that his light can never fail : which yet is not so to be understood as though the Christian were not subject to his own fainting, failing, and divining diseases ; for he hath his own winter and summer, falling and rising, and decaying and renewing. But it is sure, that by these same temporal falls and decays, his growth is the more advanced ; and as much as they grow in him a greater hatred of his sinful corruption, and a more earnest desire of grace, by which he may stand (but truly he is not good who hath not a fervent desire to be better), yet is it not possible that he can utterly decay—finally fall away ; that because he bears not the root, but the root bears him. Where other parents bear their children no longer than during the time of their infancy, that is the Lord's praise that he bears his children to their old age ; whereof it comes to pass, that they who are planted in the courts of the Lord, flourish even in old age. We will therefore rejoice in our God ; for it is he who keeps our souls in life. But cursed are the wicked,

who, instead of growing, proceed from evil to worse; or if at any time they make a show of godliness, it is like the growth of corn on the tops of houses, or like the seed springing out of stony ground, which hath apparent growth for the time, but vanishes quickly, because it hath no root. Surely as the fall of the leaf is a token of winter approaching, so the falling away of the wicked in this life is a foretoken of that endless winter of fearful wrath which from God is to come upon them. A double curse of God is upon them; for in this life their present barrenness is plagued with final sterility, and their state full rightly being shadowed in that fig-tree, which, because it had no fruit to give our Saviour, when he required it, was cursed with this curse—"Never fruit any more grow upon thee." Oh, that wicked men would consider this, that a barren heart, which can bring forth no good fruit, is a fearful curse of God; being like unto that earth which, after labour, beareth nothing but thorns and briars, whose end is burning! But the other is worse; for in the life to come, a remediless scarcity of all good things shall come upon them, which, like unto



those seven years of plenty, shall devour all the apples of their former wormeaten pleasures : all fat and excellent things shall then depart from them ; the earth shall give them none of her increase ; the water shall not lend them out of her treasures so much as a drop to cook them ; the light of the sun shall not comfort them ; yea, the light of a candle shall not shine unto them, because they despised the light of the Lord, and rendered no fruit unto him in all the time of their life. And now the great number of professors who stand like fruitless trees in the Lord's vineyard, who, instead of growing, decay ; having lost their zeal with the church of Ephesus, looking back to Sodom with the wife of Lot ; longing again for the onions and fleshpots of Egypt with the carnal Israelites ; returning like dogs to their vomit, and so ending in the flesh where they made a show of beginning in the Spirit, evidently proves *the censure*—That all have not the Christian's disposition who now usurp the Christian name.

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## CHAPTER V.

## OF HIS NEW APPAREL.

*The Lord's Command concerning it.*—Thou art miserable and naked by nature, and knowest it not. I counsel thee, come and buy from me white raiment, that thy filthy nakedness do not appear. If thou wilt hearken to my wisdom, and hide my commandments within thee, I will spread my skirts over thee, and cover thy nakedness. Put ye, therefore, on the Lord Jesus Christ, and take no thought for the flesh to fulfil the lusts thereof; but, as the elect of God, holy and beloved, put on tender mercy, kindness, humbleness of mind, meekness and long-suffering; and, above all things, put ye on love. Finally, be strong in the Lord, and put on the whole armour of God, that ye may be able to stand against the assaults of the devil.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, who givest all health and grace to thy people, take from me, I beseech thee, the filthy garments of sin, shame, and confusion, wherewith I was conceived and born, and clothe me with thy righteousness and salvation : give me that marriage garment, whereby I may have place at thy banqueting table, and get inheritance among them who are sanctified by faith in Christ Jesus.

*The Christian's Practice of this Command.*—The Lord hath taken from me my filthy garments, and clothed me with change of raiment. He hath given me the Lord Jesus to be my righteousness : him have I put on, and am baptized in him. I have cast away the works of darkness, and walk honestly as in the day, clothed with a garment (not party-coloured, as Joseph's was, but compact) of many virtues—tender mercy, kindness, humbleness of mind, meekness, and long-suffering. Judgment is a crown to my head : I have put on justice, and it hath covered me. I have also put on love, and have decked the hid man of my heart with a meek and quiet spirit ; these are excellent ornaments which God hath given me.

Above them all, I have put on the whole complete armour—even the armour of light, the armour of righteousness, the armour of God : the hope of salvation is my helmet, righteousness is my breast-plate, verity my girdle, faith is my buckler, and my feet are shod with the preparation of the Gospel of peace ; and the Lord hath put into mine hands the shield of salvation, the sword of the Spirit, which is the word of God, and the sling of prayer. Thus am I forced to walk armed continually, because of mine adversary ; for my life on earth is a warfare, and as the good soldier of Jesus Christ, I must fight against principalities, powers, and spiritual wickedness ; and I am sure, that when the week of my warfare shall end, then shall appear the day of my refreshment, my everlasting Sabbath, and my marriage-day with the Lamb : then shall I be thoroughly covered with white raiment ; then shall this mortal put on immortality, and this corruptible incorruptibility. The Lord shall clothe me with braided work, a frontlet on my face, ear-rings in mine ears, a chain about my neck, and bracelets on my hands ; and he shall put a crown on my head. The Lord himself shall

be unto me a crown of glory and diadem of beauty : thus will he deck me like a bride attired with jewels, and as a chaste spouse, to be presented to my immortal Husband, the Lord Jesus.

*Observations.*—The Christian, ye see, hath four suits of apparel ; three whereof he puts on ordinarily in this life, the fourth is his holy-days' garment : for when the week of his warfare is ended, and the Sabbath comes (which is the day of the consummation of his marriage with Christ, after which shall never come a night), then shall his Father cause his best robe to be brought out, and shall cover him with it. His first garment is the garment of Christ's righteousness ; which, on the part of God, being imputed to him—that is, by the free gift of God, given to be his own, and, on his part, received by faith, and covered therewith, defends him against the stormy and consuming wrath of God. By this righteousness of Christ is not understood that holiness of his divine nature, which is incommunicable ; neither that righteousness of his human nature, consisting in a perfect observance of the law moral, which he never transgressed, in thought, word, nor deed,

and by virtue whereof Christ the man was sufficiently able to inherit life by the condition of the covenant of works—do this and live; but that righteousness which he, as our Mediator, by fulfilling that singular law of a Redeemer, hath acquired and purchased, that he might communicate it to his brethren for their salvation, who have none of their own by which they can be saved. For this singular law of a Redeemer, which was never imposed to man nor angel, but only to Jesus Christ, required that he should love God and his brethren in such sort as to bear in his own body the punishment of their sins, and satisfy the justice of God to the uttermost for them; that so the praise, both of justice and mercy, might be reserved unto God. If all Adam's posterity had perished in sin, where should have been the praise of God's mercy; and if their sin had not been punished, where should have been the praise of his justice?—but the Lord Jesus hath vindicated the glory of both. For this law of a Redeemer, found out by the miraculous wisdom of God, as the Lord Jesus did willingly accept it, for the love he bare to the

glory of his Father and salvation of his brethren, so hath he perfectly fulfilled it. In his blessed body he bare our sins on the cursed tree; the chastisement of our peace was laid upon him; he hath satisfied the justice of his Father, and so hath purchased a righteousness—not for himself, he needed it not—but that, as I said, he might communicate it to his brethren. And this garment of righteousness is so perfect, that it covers all our nakedness from head to foot, both of the soul and body, for in both he suffered. His blessed head was crowned with thorns, that he might satisfy for the proud imaginations of our brain; his hands and feet, which never offended, were pinched with nails, that he might satisfy for the unrighteous deeds we have done with our hands and feet; and so of the rest of his sufferings. As Jacob, covered with the garment of his elder brother, got the blessing; so we, covered with the sweet-smelling garment of our elder Brother, the Lord Jesus, are acceptable to God, for in him the Father is well pleased.

The second garment which, under this, the Christian puts on, is the garment of sanctification;

compact as we said of many virtues—both these at one instant are given to the Christian; the one defends him from the wrath of God, the other sanctifieth and reformeth corrupted nature. Other garments may cover the nakedness and filthy sores of the body, but cannot cure them. This garment both covers our sickness and cures our filthy nakedness; it turns our sickness into health—our darkness into light; for whosoever puts on the Lord Jesus for his righteousness to justification, so puts him on also for holiness to sanctification. So full of grace and virtue is the Lord Jesus, that not only by the merit of his sufferings doth he pacify the wrath of God towards all them in whom he is, but also by his virtue sanctifieth them; by creating a new mind and new heart in them, he maketh them new creatures.

The third is, a suit of complete armour, most necessary for the Christian; for Satan, envying this new happiness of men, endeavours continually to defile, or rend in pieces our garments of holiness; sometimes he assaults our patience—sometimes our temperance, and so that it is not possible for the Christian to keep unviolated the several pieces



of his holy garment, unless he puts on the whole complete armour of God. The several pieces of armour, requisite to prescribe the several graces of the spirit, are set down, called the armour of God, both because it is that God furnished us with them, and also because no other than these can serve us in the spiritual warfare. For in the bodily warfare, men commonly do resist their adversaries by such weapons as their enemies do impugn them withal ; but in the spiritual, if we fight against Satan and his instruments, with such weapons as they use in fighting against us, the adversary shall overcome us. And therefore, as David cast him the armour of Saul, and took him to weapons far unlike those that Goliath brought against him ; so must we, when we go out in the name of God against that unclean, uncircumcised Philistine, cast from us carnal weapons, and take us to the armour of God, if we would be sure of victory : that is, we must not render evil for evil, nor rebuke for rebuke ; but if our enemies curse us, let us bless them ; if they persecute us, let us pray for them, that so we may overcome evil for good.

The last garment is his Sabbath-days' garment, which in this life is not put on him, but is kept in his Father's treasure till his warfare be ended, then shall he be decked with all those excellent ornaments whereof we have spoken.

*The Censure.*—But the want of these garments proveth that all are not Christians, indeed, who now usurp the Christian name.



## CHAPTER VI.

## OF HIS NEW MIND.

THE Christian being born again, as we have said, is advanced by the Lord with many honourable styles in Holy Scripture; for he is called, the son of God; the heir of God; Christ's brother; Christ's fellow-heir; a spiritual man, who discerneth all things; a new creature; a freeman; a holy man; a citizen with the saints and burgesses of heavenly Jerusalem; the Lord's domestic or household man; the Lord's anointed; a branch of a wild olive, contrary to nature, ingrafted into the right olive; an Israelite in whom there is no guile; one of the congregation of the first-born; one of God's peculiar people; a member of Christ; the temple of the holy Christ; a royal priest; the elect man of God; a vessel of mercy; a child of the marriage-chamber; an excellent one.

*The Christian's Prayer for Grace to answer these Names.*—O Lord, who promiseth that thy children should be called with a new name, which the mouth of the Lord should name; and according thereto hast put thy name upon thy children, confirm, I beseech thee, all this great goodness which thou hast spoken to thy servant: let it please thee to bless me, and I shall be blessed; teach me to choose that which pleaseth thee, and to take hold of thy covenant, that thy name may be sanctified in me, and I may walk worthy of my heavenly vocation: so shalt thou fully perform to me thy promise, and give me that everlasting name which shall never be put out, and thy name shall be stable, and magnified for ever, praise, and honour, and glory, without end, appertaining to thee.

*Observations.*—The first man being blessed of God, in the day wherein he was created had his name called Adam, to remember him that he was taken from the dust; but now higher styles and names are given by God to the Christian, to declare that high honour and dignity whereunto by Christ he is advanced in his new creation. For,

albeit, it be customable among men to usurp styles which do far surmount their estate; for here he that is a vessel of dishonour oftentimes is named honourable, and many slaves of Satan go under the name of great lords: yet is it not so with God, for to whomsoever he gives a name, to them also he gives the thing signified by that name. In the eyes of worldlings, a Christian is despised and accounted but the offscouring of the earth: the cause of this contempt is their ignorance; they see the earthen vessel, but know not the treasure which is within it, or else, for love of the treasure, they would embrace the vessel. But, against the contempt of men, we have to set that honourable estimation which God hath of a Christian for the high and honourable styles which God gives him testify, that in the Lord's accounts the Christian is a high and honourable person. Again, the manifold names which are given him declare, that it is not one grace only, but manifold graces of God, which must concur to make up a Christian; and this doth teach us, that it is not so easy a thing to be a Christian as commonly is supposed. Last of all, the honour-

able styles given the Christian admonish him to walk worthy of his calling, that he may answer the names which God hath given him; since he is the freeman of God, the brother and the member of Christ, why shall he abase himself to the servitude of Satan and sin?

*The Censure.*—But now the contrary conversation of many proves, that all have not the Christian's disposition who now usurp the Christian name.

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## PART THE SECOND.

WHEREIN IS DESCRIBED THE DISPOSITION OF  
HIS INWARD MAN.

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## CHAPTER I.

OF HIS INWARD MAN.

*The Lord's Command.*—Man looketh to the outward appearance, but I am the Lord who searcheth the heart and the reins; therefore, my son, keep thine heart with all diligence, wash it from thy wickedness, and give it unto me. Let the hid man of the heart be uncorrupt, and keep thyself in thy spirit. Cast off, concerning the conversation in time past, the old man, which is corrupted, and put on the new, which, after God, is created in righteousness and true holiness.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, my God, I know that thou triest the heart, and hast pleasure in righteousness, and that the man is blessed in whose heart are thy ways; therefore, O Lord, take away from me the stony heart, and give me a heart of flesh, put a new spirit into my bowels, let never mine heart be divided from thee, O God, but let it be upright in thy statutes, and faithful before thee; knit it to thee, that I may fear thy name, so shall I never be ashamed.

*Another.*—O Lord, my God, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, work in me, I beseech thee, that which is pleasant in thy sight, and grant, according to the riches of thy grace, that I may be strengthened by the Spirit in the inward man, that Christ may dwell in mine heart by faith; and so my whole spirit, soul, and body, may be kept blameless to the coming of the Lord Jesus, to whom be praise and glory for ever.

*The Christian's Practice of this Command.*—I



have prepared mine heart to seek the law of the Lord's, and to do it. I will not regard wickedness in mine heart, for I have set the Lord's as a seal on my heart and signet on my arm. My heart abhors all labour that is wrought under the sun, only I delight in the law of God as concerning the inward man. When the Lord saith to me, "Seek ye my face," my heart answereth, "O Lord, I will seek thy face." My heart is purified in obeying the truth, and it shall cleave to the Lord without separation.

*Observations.*—The Christian, sojourning in the body, consisteth of an outward man and an inward; each of them having his own kind of life, senses, actions, and operations, of so contrary qualities, that (as saith the apostle) when the one is decaying the other is reviving: by the one he walks among men, and hath his conversation honest in the world; by the other he walks with God, as Enoch did, and hath his conversation in heaven. In all his outward behaviour he sheweth himself an example of godliness; so that, even in his countenance, gesture, and language, he carries a print of godliness, as the high priest

had graven on his forehead, "Holiness to the Lord;" but his chief care is to deck the hid man of the heart, which, before God, is a thing much set by. But in this age many carry the name of Christians who never knew what this inward man is, and far less have felt the power of his spiritual life: they are not the holy temples of God, which should be more beautiful within than without, as was Jerusalem's Temple, but are painted sepulchres, pleasant without, full of rottenness within, having the faces of men and the hearts of beasts. If the Lord Jesus, whose eyes are like fire, and who, with one look, can see them both within and without, come to judge them, he will not give sentence of them as he did of Nathaniel—"Behold an Israelite in whom there is no guile—" but will charge them with that which Simon Peter said to Simon Magus—"I see that thou art in the gall of bitterness and bond of iniquity, and that thy heart is not right in the sight of God."

*The Censure.*—And hereby also it may be known, that all have not the Christian's disposition who now usurp the Christian name.

## CHAPTER II.

## OF HIS NEW MIND.

*The Lord's Command.*—"The light of the body is the eye: if thine eye be single the whole body shall be light, but if thine eye be wicked then all the body shall be dark; wherefore if the light that is in thee be darkness, how great is the darkness!" Take heed then that the light which is in you be not darkness, for ye are the children of light; therefore sleep not as others do, but watch and be sober, not as unwise, but understanding what the good-will of the Lord is; not as other Gentiles, who walk still on in the vanity of their mind, having their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, but be ye changed by the renewing of your minds, that ye may prove what is the good and acceptable will of God, wise in

that which is good, simple as concerning evil. But be not wise in yourselves, neither high-minded : if any man think that he knows anything, the same knows nothing as he ought ; a high mind goes before a fall. Neither will the Lord regard any that are wise in their own conceit, but pronounceth a woe against them.

Let, therefore, the same mind be in you which was in Jesus Christ, who, being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and was found, in shape, as a servant. “Deck ye also yourselves in lowliness of mind, that ye may walk worthy of the calling whereunto ye are called, with all humbleness of mind.” Furthermore, think of those things which are of good report, and which are true, honest, pure, and pertaining to love : let there not be in your heart a wicked thought, for many mind earthly things, whose God is their shame, and whose God is their belly. But unto him who doth think on good things shall be mercy and truth.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, I am a man void of coun-

sel, neither is there any understanding in me. I am not sufficient of myself so much as to think a good thought, but my sufficiency is of thee, for "thou, Lord, dost give wisdom, and out of thy mouth come knowledge and understanding;" thou art he who putteth wisdom into the reins, and givest understanding to them who have erred in spirit. I therefore pray thee, O Lord, if I have found favour in thy sight, show me thy way, that I may know thee. Thy hands have made me and fashioned me. Lord, give me understanding, that I may learn thy commandments; lighten my darkness, that being filled with the knowledge of thy will, I may walk in thy light, studying always to do that which is good and pleasant in thy sight, through Jesus Christ.

*Another.*—O Lord, who didst command light to shine out of darkness, make it, I beseech thee, to shine in my heart, to give me the light of the knowledge of thee, my God, in the face of Jesus Christ; take away, good Lord, the veil wherewith my mind is covered, that I may behold, as in a mirror, thy glory with open face, and may be changed into the same image by thy Spirit; let me

not be of the number of those infidels whom the god of this world hath blinded, that the light of the glorious Gospel of Christ, who is the image of God, should not shine unto them, but make me to abound more and more in knowledge and in all judgment, that I may discern between good and evil, and between things which differ one from another; and may be kept true and without offence, till the day of Christ, filled with the fruits of righteousness, which are by Jesus, unto the praise and glory of God. Amen.

*The Christian's Prayer for Grace to obey this Command.*—Once I was darkness, but now I am light in the Lord; I walked in darkness, and dwelt in the land of "the shadow of death;" but now the light hath shined upon me, and I have seen light, and God hath given me a mind to know him who is true, for his word is my wisdom and understanding, and his commandments have made me wiser than mine enemies, for they are ever with me; yea, I have had more understanding than all my teachers, for thy testimonies are my meditation. I will not any more lift up my mind unto vanity, but I will think upon God in

the light, and I will always give thanks to him “who hath made me meet to be partaker of the inheritance of his saints in light, who hath delivered me from the power of darkness, and hath translated me into the kingdom of his dear Son, to whom be praise and glory for ever.”

*Observations.*—As in the first creation, God began at the light, so in the second, he begins at the illumination of the mind; and the mind, changed and revived by the Lord, worketh a change also of the will and affections. Naturally the mind of man is dark, proud, and profane; the ignorance that is in it being both a punishment of man's first sin—a sin itself—and the cause of all other sin. For man, aspiring to a higher knowledge, wherewith God indued him by creation, except some general notices of good and evil, which, like sparkles of fire, covered with the ashes of man's corrupt nature, are left in him to make him inexcusable. By his first creation he was made a companion of angels, but, falling from that honour, he became a companion of beasts, and hath so far degenerated from that which God made him, that he hath assumed the

very properties of beasts ; wherefore also God gives unto him the name of a beast. And now seeing restitution is proclaimed in Christ, how carefully should he take heed to himself that he despise not grace which is offered ! By his first fall he fell from light to darkness ; his second fall shall cast him into utter darkness. The transgression of the covenant of works made him a companion of beasts, but the contempt of the covenant of grace shall make him a companion of damned devils. And as this ignorance is a punishment of man's first sin, so is it also a sin, as is evident, " The Lord shall appear in flaming fire, to render vengeance unto all them that know not God."

Thirdly. It is cause of other sins ; as we are taught by the apostles that the Gentiles were strangers from the life of God, through the ignorance that is in them. As Balaam went on blindly in an evil course, because he saw not the angel standing with a naked sword against him ; so the wicked walk boldly in their sins, because they know not the danger thereof. A body destitute of eyes cannot discern the day from the night, a friend from a foe, nor the pit from the



plain ; no more can a darkened mind discern the manifold snares of Satan : but, 'as our Saviour saith, "Where the blind leads the blind, both of them must fall at length into the ditch ;" so where a blinded man is the director of a corrupted will, what can the end be but fearful damnation ? And yet no better is man's miserable estate by nature. But this natural ignorance is removed in the regeneration, and a holy light created in the mind of man, which the Lord works by degrees, as he opened the eyes of that blind man by degrees. And this light, as it increaseth in the mind, hath always following it holiness and humility ; not that every knowledge doth sanctify and humble him that hath it ; for, albeit, the Lord illuminateth every one that comes into the world ; yet doth he not sanctify every one—yea, there is knowledge in many which doth not humble but puff up—not convert but convince. The Gentiles were indued with great knowledge of God the Creator, by the light of nature, but they withheld it in unrighteousness. To their condemnation, the bastard Christians of our time are indued also with the knowledge of God the Re-

deemer, by the light of the word, but it is likewise shut up in the prison of their inordinate affections : for, either in their actions they never seek counsel at the light which God hath put in their minds, or else, if at any time the light that is in them warn them of the good which they should do, and reprove them for the evil that they have done, it is oppressed and borne down by the tyranny of their sinful affections. But this lively knowledge, created in our minds by God in the regeneration, doth work in us both humility and holiness ; for, first, it banisheth out of our mind that threefold natural pride which is in it—to wit, blind pride, foolish pride, and vain pride. Blind pride is when the deceiving and deceived cogitation of man's mind makes him to think he is far better than he is ; and this may be seen in many who are proud without any cause at all.

Foolish pride is, when a man is puffed up with that which he hath, as if it were his own ; this is, as if the axe should take to itself the praise of hewing, or the pen should usurp the praise of writing, or the wall should wax proud because the sun shines upon it : so is it with the man who

waxeth proud because God hath looked upon him, and doth any notable work by him. Vain pride is, when a man is puffed up with that which he hath indeed ; but it is without him, like Nebuchadnezzar, glorying in his golden images, and worldlings proud of their gorgeous apparel. Surely it is the pitiful folly of a base mind, for a man to think that anything can make him great which is less than himself ; but it is recompence of man's error, that because he lost the glory which God gave him, he vainly seeks his glory in things which cannot profit. Pride is a dangerous evil, and most deceitful—the mother of all vices, the stepmother of virtues, it can never attain to that which it would be ; but a proud man can never be high nor excellent, for, seeing the angels by pride fell from heaven to hell, is it not folly to think that man, by pride, can rise from the dung-hil to glory ?

But our Saviour, by this example, hath taught us, that an humble mind is the way to a high and glorious estate ; therefore it is recommended to us in that pretext, “ Let the same mind be in you that was in Christ, who, being equal with God,

made himself of no reputation, and was found, in shape, like a servant." As Rebecca leaped down from her camel, when she saw her husband Isaac, walking on his feet, so the Christian casts from him the proud conceits of a high mind, when he considereth the humility of his Lord Jesus Christ. Neither peace nor grace can be in that soul in which is not humility; peace cannot be to him, because he seeketh his own glory and not the glory of God, therefore doth the Lord always resist him; yea, at peace with himself can he not be, but as a tree on the top of a mountain, which is tossed with every wind, so is a proud man perturbed with every accident that falls out contrary to his humour; but humility is the resting bed of the soul. "Learn of me," saith Christ, "that I am lowly and meek, and ye shall find rest to your souls." And as for grace, it can no more bide to lodge in a proud heart than rain can abide on the tops of the mountains. The church of Christ is called a lily of the vallies; for with the humble and low in spirit his grace remains; but the curse of the mountains of Gilboa, whereon Israel's glory was obscured, belongs properly to

the proud and high heart, wherein the glory of God is defaced—let never the rain nor dew of God's grace fall upon it. Humility is not only a grace, but a conserver of all the rest of the spirits; therefore have the saints of God specially regarded it to practise it. "I am but dust and ashes," said Abraham. "I am not worthy of the least of thy mercies," said Jacob. "Who am I?" said David. "I am not worthy to loose the shoes of my Lord," said the baptist. "I am not worthy to be called thy son," said the prodigal child. "I am not worthy thou shouldest come under my roof," said the centurion. "Go from me, for I am a sinful man, I am not worthy to be called an apostle; yea, I am the least of all saints, and the chief of all sinners."

These were little in their own eyes, and yet none of the children of men greater in God's eyes than they; for he accounted Abraham the father of the faithful, Jacob his servant, David a man after his own heart, the baptist the greatest prophet, the centurion a man of greater faith than any in Israel, the prodigal is clothed with the best robe, Peter blessed of the Lord, and Paul a chosen

vessel. Where, on the contrary, the proud are an abomination to the Lord; great in their own eyes, contemptible in his eyes, their greatness is but swelling and not solidity; or, like vessels puffed and blown up with the wind, which seem large without but are empty within, so are the minds of the wicked, good for nothing but to the nests and habitations of Satan.

I have spoken the more of this evil because pride is the first-born child of infidelity, the first poison that Satan poured into our nature. As the Egyptians would not let Israel go till their first-born were slain, so will not our sinful affections give subjection to God till the first-born among them, natural pride, be slain in us. And with humility there is always wrought holiness; for these three, light, humbleness, and holiness, are the special ornaments of the mind of the new man. As a new sight of God made Isaiah lament his sinful corruption, and made Job to abhor himself; so new light, rising in the Christian's mind, works in him a new disposition, as (God willing) we shall see in the treatises following.

*The Censure.*— But now the pride and profane-

ness of life, flowing from the ignorance of God, which is evident in many, prove that all have not the Christian's disposition who now usurp the Christian name.

## CHAPTER III.

## OF HIS NEW WILL.

*The Lord's Command.*—From henceforth, as long as ye remain in the flesh, walk not in the lusts of men, but after the will of God ; for the lusts of the flesh fight against the soul : therefore, prove ye what is the good and acceptable will of God, and honour me not by doing your own will, going a whoring after your own abominations ; for unto them who do so, I will lay their way upon their own head.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, I know that thou tryest the heart, and hast pleasure in righteousness, and that thou art he who dost work in the children both the will and the deed ; teach me, therefore, O Lord, to do thy will, for thou art my God : let me not be given over to the lust of mine adversary,



nor to mine own heart's desire, that iniquity should have dominion over me ; but make me perfect to every manner of good work to do thy will, working in me that which is pleasant in thy sight, through Jesus Christ.

*The Christian's Practice of this Command.*—I had my conversation, in times past, among the children of disobedience, fulfilling the will of my flesh ; but now the Lord, who is rich in mercy, through his great love, wherewith he loved me, hath sanctified me to do his will, lamenting that I cannot do the good which I fain would, for in all things I desire to do thy will, O my God.

*Observations.*—There is no question between God and man but this one—Whose will should be done, whether God's will or ours? For all our transgression proceeds from this—that, against all reason, we prefer our will before the most holy will of the Lord our God ; for naturally the will of man is neither rightly affected towards his own mind, nor yet towards God. The will should be directed and governed by the mind ; but, as if the cart should draw the horse, such disorder is there when the will enthrals the light of the mind to

her perverse and inordinate desires. The will of man, unregenerate, exerciseth a perpetual enmity against God : for first, it refuses subjections to God, albeit many manner of ways it be obliged to give it ; and next, as if that were too little, it usurps a dominion and commandment over all the creatures of God—an intolerable rebellion, that the will of man, refusing subjection to God, who is his superior, should require subjection to himself of all the creatures of God. He will have the sun and moon to serve him with their light ; he will have the clouds of the air to serve him with their rain ; he will have the earth to serve him with her fruits ; and yet, with his will, he will not give service to God, who made both him and them. Yea, let it be his usurpation over unreasonable creatures : the man, unregenerate, doth also what he can to draw the will of all other men in subjection unto his ; the adulterer craves that same filthy will in another that is in himself ; the murderer craves the same cruel will in another that is in himself ; and so become guilty both of their own and other men's damnation, so far as they can get them to serve their will. It proceedeth

yet farther, to an insurrection against the Creator himself: and albeit no malice of man can impair his eternal majesty, yet man's cursed and corrupted will doth what it can to make him not to be; for either the unregenerate man wisheth that God knew not his sin, or else, if he knew it, had no power to punish it, or else were unjust to oversee it. Therefore also is it, that the Lord is an enemy to man's self-will; for in all his present plagues which he lays upon man, his strokes are especially upon his corrupted will—compelling him to suffer that evil of punishment which is sore against his will, and in hell the will shall be punished with stripes proportional to her innumerable sinful desires; a just recompence of man's rebellion, who intends his will against God, that God should also intend and prepare his plagues against him, laying that wrath upon man which he is no way willing to bear. But albeit these two, the holy will of God and corrupted will of man, fight together, yet the loss and hurt ever befall to man—never to the Lord; for man doth no other thing but rush his heel against the prick, which, as our Lord said to Saul, is very hard. Woe, therefore, to all wills

contrary to God's will—who reap no other fruit but the punishment of their aversion from God : for what more miserable estate than this, ever to will that which never shall be, and always not to will that which always shall be ? For the wicked shall never obtain that which he would have ; this is the unhappy condition of him that lives after his corrupted will. But, besides all this, man's will is now at variance with itself. If he had kept true light in his mind, he should never have had but one will, and all his affections, with one harmony, had been carried to that which his will had willed ; but now it is strange to see how, within himself, his will is rent asunder—that what one way he willeth, another way he willeth not ; as is evident in the example of any proud, covetous worldling, who, as he is a proud man, hath a will which, as a covetous man, he will not : so that in these three, now by nature, is man's will exercised : first, in the dishonouring of God ; secondly, in the disquieting of himself ; thirdly, in the abusing of the creature, which corruption of will man, by transgression, brought upon himself.

Again, "So that now it is," as saith Augustine, "a wonderful great blindness not to see the inability of our natural will to any good. He that saith that man may think, or make choice of any good pertaining to eternal life, he is deceived with the spirit of heresy." But most clearly doth the apostle decide this controversy, by declaring our natural inability to any good, when he saith, "The natural man hath such a mind as cannot understand the things of God, and such a will as is not subject to the law of God; nor yet can be, to wit, so long as it abideth a natural will, not renewed by the grace of regeneration." And hereunto these words of Bernard may serve for a clear commentary—"I cannot tell by what marvellous and wicked manner it is come to pass, that the will, being changed to the worse, hath brought upon herself a necessity of evil, doing in such sort, that neither the necessity (seeing it is voluntarily brought on) can excuse the will, nor yet the will (seeing it is snared and allured) can exclude the necessity, and gain the same place." But this cursed corruption of our will, which by nature is contrary both to God's will and our weal, is cursed

by the renewing grace of Christ in the regeneration ; for the first lesson Christ Jesus doth teach his disciples, that enter into his school, is to deny themselves, to captive their will, and to submit themselves, in all things, to the will of God : as the Christian carefully keeps the lights of God as heavenly oracles in his mind, so, in all his resolutions and actions, he will not conclude, far less enterprise, till first he inquire what is the will of God.

*The Censure.*—But now the great multitude of professors, who live so addicted to their own will as if they had not a Superior in heaven, evidently proves they are not all Christians, indeed, who now usurp the Christian name.

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## CHAPTER IV.

## OF HIS CONSCIENCE.

*The Lord's Command.* — This commandment commit I unto thee, that thou fight a good fight, having faith and a good conscience ; for if thy heart condemn thee, God is greater than thy heart, and knows all things ; but if thy heart condemn thee not, then hast thou boldness towards God : yea, a good conscience is a continual feast. Walk, therefore, before me, and be thou perfect ; and draw near to me with a true heart, in assurance of faith, sprinkled in thy heart from an evil conscience.

*The Christian's Prayer for Grace to obey this Command.* — O Lord, my God, I humbly pray thee, make my heart stable and unblameable before thee in holiness, that I may serve thee with a pure conscience, and may walk before thee in truth and

with a perfect heart; doing that which is good in thy sight, that so thy peace, which passeth all understanding, may preserve mine heart and mind in Christ Jesus.

*The Christian's Practice of this Command.*—I have, in all good conscience, served God unto this day : yea, in all things I have a good conscience, desiring to live honestly. And herein also will I, for the time to come, endeavour myself to have always a good conscience toward God and man—setting the Lord always before mine eyes, and doing all things as in the sight of God. I will keep righteousness, and not forsake it ; my heart shall not reprove me of my days ; so shall my rejoicing be the testimony of my conscience, that in simplicity and godly pureness—not in fleshly wisdom, but by the grace of God—I have had my conversations in the world.

*Observations.*—Conscience is to be considered in her nature and office. As for the nature of conscience, it is better felt than it can be discerned. For in it we feel, not only an understanding power, as is in the mind, but also an agent or working power, as is in the will ; so that it is not a faculty theoretic



only, as the understanding, nor practice only, as the will, but compounded and mixed. And that it is a different faculty from them both, is evident by this, that it sits in the soul as a controller both of the thoughts of the mind, and desires of the will. As for the office of conscience, we may define it thus ; it is a spiritual judge deputed by God the Supreme Judge, and placed in the soul of man to determine of all his actions—with him, to excuse him, or against him, to accuse him—and that for the conversion of some and conviction of others. First, then, it is God's deputy, which under him holds court in the soul of man ; for even the word conscience imports that there is another with it, upon the knowledge of our secrets : science may be of one alone, but conscience is of more than one, which are privy to the same knowledge. The same is evident from this, that conscience is said to bear witness, where, of necessity, we must distinguish between him to whom the witness is borne, and him of whom it is borne ; the witness-bearer is conscience, the party of whom the testimony is made is man. The Great Judge, who, together with conscience, knows our secrets, is

God; wherefore also St. John couples God and conscience together, for they know our deeds together, and will judge them together. That conscience is God's deputy, it warns us not to despise the judgment of conscience; for the Lord in the end will ratify the sentence of conscience. If conscience upon light condemn us, God, who is greater than conscience, and knows much more than conscience, will much more condemn us; an example whereof we may see clearly in Adam, who immediately after that he had sinned ran away, and hid himself among the bushes. No man pursued him, no angel reproved him, the Lord was not yet come to judge him; only he found himself condemned in the judgment of his own conscience, which he could not abide; and the Lord, when he comes, condemns him for the same fact for which his conscience had condemned him before. And from this also, that conscience is God's deputy, proceeds the authority of conscience; whose sentence is pronounced with such majesty and power, that albeit the whole world would oppose unto it, yet neither are they able to revoke it, nor resist it; wherefore Paul sets the sen-

tence of his conscience, that did justify him, against the calumnies of all men whatsoever that did condemn him. On the contrary, if conscience do accuse and terrify, all the men and creatures in the world are not able to comfort. We may see this in Adam, the pleasures of Paradise availed him nothing after that his conscience condemned him; the same we may see in Belshazzar, who had about him all worldly concerns that the heart of man could desire, but, because conscience was against him, none of these could remedy his terror. But this is more also, that conscience is the deputy of God in the soul of man; conscience hath not her seat in the face, no other man can know it; nor yet in the speech, no hypocrisy can know it, nor dissimulation of man can thrall conscience to justify his words, albeit a thousand times as he would allege it. Again, the corruptible body will be dissolved by dust, but conscience, which hath her seat in the soul, shall live when the body is dead, and stand up before God after death, either for thee or against thee. To the wicked after death, conscience shall be a biting worm for ever to torment them; but to the godly, it shall be as

a pleasant paradise, rendering to them infinite joys, wherein they shall abide for ever. The offices of conscience are three especially : first, it records and keeps in remembrance deeds that we have done ; secondly, it determineth and judgeth of them with us or against us ; thirdly, it executeth the sentence determinate. As for the first, we may feel in experience that we do nothing which conscience writes not, and lays up in register. We may change our place, but still we find that conscience goes with us ; we may cast off our garments, but not our conscience ; we may separate ourselves from men, but when we are most solitary then do we find that conscience is most familiar with us. Go where we will, do what we will, conscience is always upon our secrets. As for the second, like as conscience knoweth and registereth all that we do, so in every action it determineth either with us or against us, accusing or excusing us. And in this determination conscience proceedeth according to her light, which is twofold, either the light of nature or the light of the world. As for the light of nature, there are no people so barbarous ; but that part of conscience which is

called, keeps in them some sparks of the knowledge of good and evil, which the most profane man that ever was cannot get utterly suffocated ; albeit, fain he would wish it were not in him to convince him. Now the reasoning of conscience is very strong, even when it convinceth Pagans by the light of nature, but much more strong when it convinceth Christians by the word of God. For that part of conscience which doth keep the light of the law, furnisheth the proposition, adulterers, murderers, and so forth, are worthy of fearful judgment. Again, that part of conscience wherein is the knowledge and remembrance of thy deeds, makes the assumption. But so it is, thou hast committed adultery or murder, and shall remember thee both of time and place, and other circumstances, whereupon will follow an inevitable conclusion. But here we must remember to put a difference between conscience and error of conscience ; for conscience may err for want of clear light, and become either overstrict, counting that evil and unlawful which is good and lawful ; or else overlarge, thinking that lawful which is plainly unlawful ; and here diligent pains should be taken

by prayer and reading, to inform the conscience with sufficient light out of God's word. And here withal we must remember, that conscience, suppose it give a divine sentence, yet is it neither perfect nor supreme—not perfect, because the light that informs it is but in part ; for if the conscience be evil, yet can it not accuse thee of all the evil that is in thee ; and if it be good which God by his grace hath done in thee, and that, as I said, by reason of the weakness of her light. Whereof it comes to pass, that in this life the conscience cannot have perfect nor continual peace without fear, because it looketh continually for the definitive sentence of that supreme and highest Judge ; then shall it be pacified, and never doubt any more, when it shall receive that joyful sentence, Come to me, thou faithful servant. And yet conscience, having once given out sentence, beginneth the execution thereof with great authority ; tendering joy to them that have done well, fear and terror to them that have done evil : which is no other thing but a forerunner of that great and final retribution, which God, who will justify the decree of conscience, shall render to all men.

Whereof we are admonished never to neglect the accusations of conscience ; for albeit that now the perturbation of unruly affections be so aloud, that the voice of conscience, condemning the foolish and crooked ways of men, is either but weakly heard or else not at all ; yet is there a day coming, wherein these perturbations shall be silent, and conscience shall speak with so loud a voice, that the deafest ears of men shall hear it ; the Lord himself also taking part with conscience, and justifying all her accusations against them. And therefore, seeing we can neither get conscience corrupted to conceal our faults, neither yet smother and put them out by any lengths of time (as is manifest in Joseph's brethren, whose consciences troubled them in Egypt, for that cruelty which many years before they had done against their brother in Canaan), but that still if we do against God, conscience will speak against us ; it is good for us to agree with conscience in time, and in all our ways to seek her approbation. Now the ends for which God hath, under himself, deputed conscience in the soul of man, are the conversion of his own, and just conviction of his enemies.

For herein greatly appeareth his equity towards all men, and especial love and favour towards his own. As the Lord hath protested by an oath, that he desireth not the death of a sinner ; so by his deed he declares it in this, that he hath put in man a warner, to foretel unto him that heavy wrath whereunto he will fall, unless in time he repent and turn from his evil ways. And wonderful it is how this shall convince the wicked man in the hour of death, when his conscience shall stand up before the Supreme Judge, and testify against him in this manner : “ O Lord, I have given this man according as thou deputed me, warning every for his sins ; and have terrified him for them, but he would not receive my correction.” Oh that impenitent men could consider how this despising of conscience shall be a great augmentation of their judgment ! But on the other part, to the children of God, conscience, of his special mercy, is given for these two uses : first, it is a pedagogue appointed by God to guide his children in the right way ; secondly, when they go wrong it is a divine warner within them, which suffers them neither to eat nor sleep long in rest, till they



return to the Lord by repentance; for as Peter was wakened by the crowing of the cock, and made to weep bitterly for his sins, so is the crowing and accusing voice of conscience to the godly. Thus we see how it is a great benefit to God's children, to have a living, feeling, and waking conscience; for either it keeps them that they do not evil, or that they continue not in; as we may see in David, whose conscience was more troubled for cutting the lap of Saul's garment, than Saul was for cutting off the lives of fourscore servants of the Lord. Whereas, on the contrary, the Lord in his anger suffers Satan so to benumb the conscience of the wicked, as if they were burnt with a hot iron; whereof it comes to pass, that being past feeling, they commit iniquity with greediness. Surely, a good conscience is man's paradise upon earth; therefore Solomon called it a continual feast, it is the fruit of righteousness, and ever bringeth out peace and joy—in these three stands the beginning of eternal life. But as Satan annoyed Adam dwelling in his Paradise, so doth he envy every Christian that dwells in the paradise of a good conscience; and therefore doth what he

can to entice him to sin, that he may drive him out of it; for which cause we have need by daily repentance to take away the evil we have done, and by godly circumspection to eschew his snares in time to come.

*The Censure.*—But now the small regard which is made of a good conscience, proves that all have not the Christian's disposition who now usurp the Christian name.

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## CHAPTER V.

OF HIS AFFECTIONS—AND FIRST, OF HIS LOVE.

*The Lord's Command.*—Love ye the Lord, all his saints, for they who love him shall be as the sun when he riseth in his might ; if any man love not the Lord Jesus, let him be had in execration—yea, excommunicated to the death. Love not the world, nor the things that are in the world ; if any love the world, the love of the Father is not in him ; he that loveth silver shall not be satisfied ; and he that loveth riches shall be without the fruit thereof : but keep you yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal love. “ A new commandment also I give unto you, that you love one another ; yea, that you serve one another by love, and let the peace of God rule in your hearts, to the which ye are called in one body ; and be

ye amiable : he that loveth his brother abideth in the light, and there is no occasion of evil in him ; but he that loveth not, knoweth not God, for God is love, and love cometh of God : every one that loves is born of God ; therefore love one another, without feigning, with a pure heart and fervently, that your love may be without dissimulation, not in word nor in tongue only, but in very deed and in truth. Moreover, love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you ; for if you love them that love you, what reward shall ye have, do not the publicans the same ? Finally, let all your things be done in love."

*The Christian's Prayer for Grace to obey this Command.*—"O Lord, I know that though I speak with the tongue of angels, if I have not love, I am but as a sounding brass or tinkling cymbal ; and though I had the gift of prophecy, and knew all secrets and knowledge—yea, if I had all faith, so that I could remove mountains, and had no love, I were nothing : therefore guide thou mine heart in thy love ; increase me also, and make me to abound in love towards all men."

*Another.*—O God of all patience and consolation, grant unto us that we may be all like-minded one toward another, according to Christ; that with one mind and with one mouth we may praise thee, endeavouring to keep the vanity of the spirit in the bond of peace, that so our love may yet more and more abound in all knowledge, and in all judgment, to the glory of thy name, through Jesus Christ.

*The Christian's Practice of this Command.*—I love thee dearly, O Lord, my God; the desire of my soul is to thy name, and to the remembrance of thee. "Whom have I in heaven but thee? and I have desired none on earth with thee; surely as the hart brayeth for the rivers of water, so fainteth my soul after thee, O God: my soul desireth after thee as the thirsty land, and waits on thee more than the morning watch waits for the morning; yea, it fainteth, O Lord, for thy salvation." And as for the Lord Jesus Christ, albeit as yet I have not seen him, yet I love him, and rejoice in him with joy unspeakable and glorious. And as for thy law, except it had been my delight, I should now have perished in my

afflictions; for thy promises are sweeter than honey to my mouth, and I love thy commandments above gold. O how love I thy law; it is my meditation continually: yea, for the love I bear to thy law, I love the habitation of thy house, and the place where thine honour dwelleth; and I desire nothing more than this one, that I may dwell in the house of my God all the days of my life, to behold the beauty of the Lord, and to visit his holy temple; for thy tabernacles are amiable to me: blessed are they who dwell in thy house; one day in thy courts is better than a thousand elsewhere; yea, I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness. Concerning thy saints also that dwell on earth, even the excellent ones, all my delight is in them, for my goodness extends not to thee, but I honour and make much of them that fear thee; and by this I know that I am translated from death to life, because thou hast given me a heart to love the brethren.

*Observations.*—As love is the first regeneration which faith sanctifieth in the man's affections, and whereby also faith works in the sanctification of

the rest ; so is it the strongest, for unto it all the rest of the affections give place, and therefore do we first begin at it. It should be sufficient to provoke us to love, that it is reckoned among the first fruits of the Spirit ; that our Saviour calls it the badge and cognizance of his disciples ; that the apostle calls it the band of perfection, and fulfilling of the law, for love hath both the heart and the tongue of every virtue in it : it is the balance of the sanctuary ; no work, have it never so great a show of godliness, can be acceptable to God, unless it flow from love, sanctified by faith. In the right ordering of our love, two things are to be considered : first, that it be set on the right object ; secondly, that it be moderate in the due measure. The objects of our love are three ; the first is God, the second is ourselves, the third is our neighbour. It is customably thought among men an easy and common thing to love God, and therefore, in word, all men profess it, but in truth it is not so : his love is as narrow as his election, and it is impossible that any can love him but they who first have been beloved of him. “ Herein is love ; not that we loved God first, but that he

loved us"—so that we need not ascend into the secret counsel of God, to inquire there whether we are beloved of God or not; let us enter into our own heart, and see if in a good conscience we dare say with David, "I love the Lord," and then we may be sure that first we were beloved of him. As St. John, beloved of Christ, was replenished with love, so are all they who are beloved of him. Two things are requisite in the love of God; the first is, that we love him above all things. It was the conviction of the Gentiles, that they worshipped the creature, neglecting the Creator, and it shall much more be the conviction of the Christians if they love the creature more than the Creator. "He that loves father or mother, wife or children, better than me, is not worthy of me," saith the Lord Jesus. The love of sin is the hatred of the soul, as Saul and Judas were slain with their own hands; and no man can say they loved themselves; so do all the wicked perish by their own transgression; and that which in nature is called self-love, in truth is self-murder. And most justly is this come upon man, as a recompence of his error, that because he will not love



God he cannot love himself. A lover of God he is not who doth continue in his sins: how canst thou love God who as yet lovest that thyself, which God hateth? And as little can he be called a lover of himself who nourisheth a serpent in his bosom, which cannot live but upon his life; that is, delighteth in sin, which doth breed his own destruction. The third object of our love is our neighbour, where, first, we are to regard those of our family, lest we be found worse than infidels; secondly, those that are of the family of faith; thirdly, all men—yea, even our enemies, in so much as they are the workmanship of God; for he loveth his neighbour truly who loves God in his neighbour, that is, who loveth his neighbour, either because he seeth that God is in him, or else because he would have God in him. Now, as for the measure of our love, it is not one and alike toward all the objects of our love; the right measure of our love to God is, to love him without measure, at least with all that we have, with all our heart, all our mind, and all our strength; but the love of ourselves and our neighbour is limited, so far forth may we love ourselves and them as may

stand with the love of God : blessed is he who loves God, and his friend in God, and his enemy for God ; only that man cannot lose anything which he loveth, who loveth nothing but in God, and cannot be lost. Thus the affection of love, being ordered by grace, is in the soul like a sparkle of heavenly fire, which no way can be borne down, but carries up, by course and degrees, the desires of our heart towards the Lord, from whom it came, till at length we be consummate with his love.

*The Censure.*—But now the great number of them who want this love, proves that all are not Christians, indeed, who now usurp the Christian name.

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## CHAPTER VI.

## OF HIS HATRED.

*The Lord's Command.*—Ye who love the Lord, hate that which is evil ; for they that call on the name of the Lord should depart from iniquity, and should hate even the garment that is spotted with the flesh : but thou shalt not hate thy brother in thine heart, for if any man say that he loves good and hates his brother, he is a liar. And he that saith he is in the light and hateth his brother, is in darkness unto this time. He walketh in darkness and knows not whither he goes, because that darkness hath blinded his eyes. Yea, he that hates his brother is a manslayer ; and ye know that no manslayer hath eternal life abiding in him.

*The Christian's Prayer for Grace to obey this Command.*—Quicken me, O Lord, according to thy loving-kindness, so shall I keep the testi-

monies of thy mouth. Deal with thy servant according to thy mercy, and teach me thy statutes. I am thy servant ; grant me therefore understanding, that I may know thy testimonies.

*The Christian's Practice of this Command.*— I hate falsehood and abhor lies ; I hate vain inventions and all false ways ; I hate the assemblies of the evil, and them that give themselves to deceitful vanity. My soul hateth idols, and the work of them that fall away. Do I not hate them, O Lord, that hate thee ? and do I not earnestly contend with those that rise up against thee ? Surely I hate them with unfeigned hatred, as if they were mine utter enemies.

*Observations.*—As by nature man's heart is emptied of all holy love, so it is filled with a sinful hatred, a monstrous evil—offensive to God, to our neighbour—yea, and to ourselves. Naturally man hates the Lord, according to that which our Saviour saith, " He that doeth evil hateth the light : the evil conscience of the wicked abhorreth the Lord." Who is that great light, from whom all others have that light which they have, wishing that either there were not a God at all, or else that

we were like them? He hates in like manner good men, even for that good which is in them, and that with such a raging malice that no band of nature can restrain it: thus Cain hated his brother Abel; and why? only because his works were good. Rachel hated her sister Leah; and why? only because she was fruitful, herself being barren. And Joseph also was hated of his own brethren for no other cause but for that his earthly father loved him, and his heavenly Father had blessed him with the gift of the revelation or prophecy above them. O cursed root of bitterness, which doth cause man to hate his own, and that only for the good that is in them! O greatest evil, so directly contrary to the greatest good! God is good; that of every evil he worketh good to his own: and hatred is so evil that the good things of God become unto it a matter of greater evil. Thus is man, who was made to the similitude of God, become an incarnate devil; or, as Augustine calls him, "inferior only to Satan in two respects; for whereas Satan, being now very near six thousand years old, hath subtilty of his nature (wherein also he doth exceed man) helped by long experience to

do wickedly ; man being of shorter continuance, cannot equal him."

Again, man is clogged with a body, which is a great impediment to the perfection and accomplishment of that which his spirit conceiveth ; it being far otherwise with the actions of the body, which require the circumstances of place and persons, than with the conceptions of the mind, which, without any such thing, are perfected. Otherwise, if the wickedness of man's heart break out as it is conceived—if every hateful thought break out into murder, and every unclean lust into a carnal act, oh, what a world of wickedness should then be discovered in man ! then should it be manifest that man, for similitude of natures, were but an incarnate devil, as I have said. As the graces of the Spirit keep one fellowship, so disordered affections—which, under their proper names, in effect are but vices—go together like the links of one chain. For hatred comes of evil parents, pride begets anger, anger breeds envy, and envy brings out hatred. "If any man love not the daughter, let him suffocate and slay the mother, and the daughter shall not be." Anger is, but if it be

nourished, of a mote in the eye of our conscience it becomes a beam ; for inveterate anger turneth into hatred. Against this evil we are to embrace the wholesome counsels of the Holy Ghost. Let not the sun go down upon our wrath ; hatred again, strengthened by time, brings out as abominable children—to wit, lying, detraction, and murder. By lying the hateful man lays that evil upon another which is not his, and by detraction taketh from him the praise of that good which appertains to him ; therefore, the apostle joins these as twins together, envy and murder : for envy having begotten hatred, hatred bringeth out lying and backbiting, and afterwards actual murder, if God do not stay. Yea, as the basilisk slays the man, and it is not perceived how ; so the hateful man murders his brother, though no man can see how he strikes him. The apostle calls avarice the root of all evil, and so it is ; yet hatred exceeds it in evil. The avaricious man will give nothing of his own, yet he cares not how much be given by another ; but the hateful man can neither give himself, nor be content another should give to him whom he hates. Yea, his eye is evil because God is good.

In a word, among all wicked men a hateful man is the worst ; other wicked men delight in their own good, at least in appearance, but the hateful man is tormented with the good of others. But of all this, evil returns to himself, for the malice of the wicked slays themselves ; therefore, Basil compareth envy to the viper, and that rends the bowels wherein it was conceived. And Augustine, to the rust that consumeth the iron wherein it was bred. Among the ethnics, Socrates called it a saw that cuts and divides the soul in two. “ Thus in envy (said Basil) are many evils, and only one good thing—to wit, that it is a plague to him that hath it.”

*The Censure.*—But now the great number of them who nourish in their hearts this poison of the serpent, proveth that all have not the Christian's disposition who now usurp the Christian name.

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## CHAPTER VII.

## OF HIS FEAR.

*The Lord's Command.*—Blessed is the man who feareth always, for he that hardeneth his heart shall not prosper : the fear of the Lord is the beginning of knowledge, it leadeth to life ; and he that is visited therewith, shall not be visited with evil. It is the well-spring of life to avoid the snares of death ; in the fear of the Lord is assured strength, and nothing shall be lacking to them who fear him—as high as the heaven is above the earth, so great is the Lord's mercy to them who fear him. The Lord hath compassion on them that fear him, even as a father hath compassion on his children : his loving-kindness endureth for ever upon them, the Lord delighteth in them that fear him and attend upon his mercy, and he will fulfil

their desires ; when thou eatest the labour of thy hand thou shalt be blessed that fearest God, and it shall be well with thee. The Lord will increase his graces toward thee and thy children. Therefore fear the Lord, ye his saints, and depart from evil, working out your own salvation in fear and trembling ; pass all the time of your dwelling here in fear, for nothing else doth the Lord thy God require of thee, but that thou fear him and walk in his ways, to love him, and to serve him with all thine heart and all thy soul : but if ye will not keep this, and fear this great and fearful name, the Lord thy God, then the Lord will make thy plagues wonderful, and the plagues of thy seed great plagues of long continuance. And, next to God, give fear to them to whom you owe fear : my son, fear the Lord and the king, and meddle not with them that are seditious ; for their destruction shall rise suddenly. And you shall fear every man his father and his mother, and be ready to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear ; that in all things having a good conscience, they who speak evil of you as of evil doers may be

ashamed. But fear ye no other Gods, neither bow down unto them, for they can neither do good nor evil ; neither fear ye the signs of heaven, whereof the heathen are afraid ; and ye that know righteousness, and in whose heart is my law, fear not the reproach of men, nor be afraid of their rebukes, for the moth shall eat them like a garment. Remember that I have redeemed thee ; I have called thee by thy name, thou art mine, I am thy God, and will be with thee to strengthen thee and keep thee, and sustain thee with the right hand of my justice. I, even I, am he, who comforteth thee. Who art thou that thou shouldst fear a mortal man, and the son of man, who shall be made as grass ? But sanctify the Lord God of hosts, and let him be thy fear, not fearing them who kill the body, but him who is able to cast both soul and body into hell ; and as for thy sins, for which thou fearest lest I forsake thee, fear indeed, but yet so that thou misbelieve not and distrust my mercy. Fear not, little flock, it is your Father's will to give you the kingdom ; for you are not now under bondage, but under grace, and have received the spirit of adoption, whereby ye cry, Abba, Father : fear not

therefore, for thou shalt not be confounded, nor put to shame ; thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. If for a little while I forget thee, yet with great compassion will I gather thee ; for a moment may I hide my face from thee, but with everlasting mercy will I have compassion on thee, saith the Lord thy Redeemer : the mountains shall remove, and the hills shall fall down, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith he that hath compassion upon thee.

*The Christian's Prayer for Grace to obey this Command.*—Thou, O Lord, like unto whom there is none among all the gods so glorious in holiness, fearful in praises and doing wonders, I beseech thee, hearken to the prayer of thy servant, who desireth to fear thee ; give me, good Lord, that holy fear of thy name which thou hast commanded, that I may not err from thy ways, nor harden my heart from thy fear, for I know that great is thy goodness which thou hast laid up for them that fear thee. Lord, therefore knit mine heart unto thee, that I may fear thy name, and may

receive grace to serve thee, so that I may please thee with reverence and fear, through Jesus Christ.

*The Christian's Practice of this Command.*—

Who would not fear thee, O King of the nations, for to thee appertains dominion? Surely I tremble for fear of thee, and am afraid of thy judgments. My whole conversion hath been in weakness, fear, and much trembling. I have had fightings without and terrors within; yea, from my youth I have suffered thy terrors, doubting of my life: yet will I not fear what flesh can do unto me—not be afraid of ten thousand of the people that should beset me around about—neither will I be afraid of evil tidings, because mine heart is fixed and believes in the Lord; he is mine hope and strength in trouble, ready to be found: therefore I will not fear, though the earth be moved and the mountains cast into the sea; yea, though I should walk through the valley of the shadow of death, yet will I fear no evil, for the Lord is with me; his staff and his rod they comfort me.

*Observations.*—Fear, among the rest of our affections, is also disordered by nature, so far that now we fear where there is no cause, and do not

fear where we have cause to fear. Naturally men are more afraid of Satan's shadow than of Satan himself. His apparition without terrifieth men, but the power of his kingdom commanding their affections within, is feared not. It is now the matter of man's fear which should be the matter of his joy. Adam, in his innocence, placed not his joy in the creatures which were under him and gave him obedience, but in the Lord, who was above him, and with whom he had his familiar conversation; but now, after his apostasy, it is become far otherwise—the Lord is become a fear and terror unto man, who, before his fall, was his principal joy. And where it shall be our joy in heaven to see that glory of Christ which he had with his Father from the beginning, wonderful it is that those three disciples, who were pillars of the church, should have been confounded and afraid at the only representation of that glory which was made to them on Mount Tabor; so unmeet are we now to have fellowship with God, by reason of our sins, that, as I said, the matter of our joy is become the matter of our fear. Yea, so far are we now fallen away from a similitude with our God,

that we are afraid at the sight of one of those holy angels that minister unto him. Nay, if a man like ourselves in regard of our bodies, should come from him, illumined with his brightness, we might not abide him any more than Israel could abide the shining face of Moses when he came down from the Lord, but ran away from him ; therefore doth Basil call our corrupted fear a certain ebriety which makes us be strange with our friends and start at shadows ; that is to say, fear where no fear was. We are therefore to consider how, in the regeneration, this affection is renewed and rightly ordered ; and how, in Holy Scripture, there is a fear commanded and commended, which we must embrace ; another forbidden and condemned, which we must eschew. Fear renewed in our regeneration, is the daughter of faith, the sister of love, the mother of humility and obedience. Therefore Moses joins these three together, that to fear the Lord, to love him, and to serve him, are all that God requires of Israel.

The objects of our fear in God are—first, his judgments ; secondly, his mercies. For, first, we are taught to fear him as our Judge, then to fear

him, as our Father ; for the Holy Spirit, in the work of our regeneration, keeps this order : first, he rebukes for our sins, and terrifies us with the judgments of God due to them, and then comforts us with the sense of his mercy in Christ. This fear of God's judgments is the first step of them who are beginning to learn godliness ; if thou hast not yet learned to love God dearly, yet it is a good beginning if thou fear him. If thou love not the pleasures of Paradise, yet be afraid of the torments ; for as water quencheth the fire, so this fear quencheth the heat of sin. And this fear of judgment in the Christian begets at length a fear of God for his mercies ; therefore Basil called it a pedagogue, that instructs the man to godliness. Let, therefore, godly fear overcome in thee, and at length there shall be love ; fear shall not abide in thee, but, as a master, shall lead thee unto love. Therefore, said I, that the second object of our fear in God is his mercy, according to that in the psalmist, " Mercy is with thee, that thou mayest be feared." And this reconciles that apparent discord between the psalmist and the apostle. " The fear of the Lord is clean, and endures for



ever," saith David. "Perfect love casts out fear," saith St. John. If fear be cast out, how doth it endure? But the answer is, that fear whereby we fear the judgments of God, and is as Israel in the godly, an introduction to the love of God, shall be cast out when our love is perfected; but that fear whereby we fear him for his mercies, and reverence him as our Father, shall endure for ever. In heaven we shall have no fear of God, we shall be so filled with his love; yea, even on earth, the more we grow in the love of God, the less fear of his judgments is in us. The objects of fear in ourselves are our sins which we have done, and our infirmities by which we are ready and prone to sin again. This fear ariseth in the godly from the fear of God for his mercies, for the sweeter and more desired his mercies are unto us, the more fearful are our sins and our infirmities. These two a godly man feareth continually; the one because by them he hath fallen from God, the other lest they should procure a new divorcement between them and the Lord, whom his soul loveth. And this fear is so necessary to keep us within the compass of godliness, that, if any man be without

it, he ought so much the more to fear, because he is without fear. "I have learned," said Bernard, "by experience, that for obtaining and retaining of grace, it is very profitable that these three fears succeed by course in the soul of man. If thou hast received grace, fear thou procure it not to be taken from thee : if, again, in thy sense thou find it to be lost, fear much more because thy keeper hath left thee, and he is gone from thee that sustained thee, and thou hast, when again it is restored unto thee, fear most of all—at least, again thou procure by thy sins that it should be taken from thee."

Now, the objects of our fear without us are men of sundry ranks, whom, under God, we are commanded to fear; among whom, the first place belongs to the king; the second, to our natural parents. Let every man fear his father and his mother; where we are to observe that the infirmities and imperfections of our parents must no way be the matter of our sport, far less of our disdain, if we fear God and look to be blessed of God. With Japhet and Shem, we must reverence them and cover their nakedness; otherwise the con-

tempt and mockery of parents, even where they deserve it, shall bring upon children the curse of Ham. The third belongs to our spiritual fathers, to whom also we owe fear and reverence in the Lord, according to that, "Were ye not afraid to speak against my servant?" And the fourth is, to all men among whom we should live of a pure conversation with fear; for if they be profane, they are Satan's snares, and we are to fear lest, living among them, we be tempted to evil by them; if they be godly, they are the Lord's holy ones, and we should also fear to offend him. Now, as our fear should be set upon the right objects, so should it be rightly ordered. The judgments of God are not so to be feared that we distrust his mercies, nor our sins so to be feared that we must believe his promises; neither men so to be feared as if we had not a most sure word to which we should take heed. And to one of these sorts are to be referred all fears forbidden in Holy Scripture. The wicked either are without fear, their prosperity increasing careless security, because they have no changes, they fear not God; and again, "Because I hold my tongue, and that of a long time, therefore thou

fearest me not ;” and this security endeth always in a most horrible and confused fear : or else, if they have any fear, it is a distemperate fear and out of order ; for there is a vain and blind fear, whereby they fear when there is no cause—and this is the fruit of an evil conscience. . Yet even the godly are not exempted from these sorts of blind fears, because they are regenerate in a part only ; but at length these fears within are banished and chased away by the true fear of God. Again, there is in them a carnal fear, the object whereof is man ; this is a fear in extremity, when man is so feared that God is offended of it. Speaks Solomon, “The fear of man brings a snare.” And from this fear, also, the godly are not fully exempted. This fear made Abraham deny his wife—it made Jacob afraid of Esau, notwithstanding that God had twice comforted him—it made Samuel fear to anoint David, lest Saul should slay him—it made Jonas decline from the calling of God—and it made Peter deny his Master ; but it is certain, that in the godly the true fear and love of God at length do overcome it. Besides this, there is in men a servile fear, by which they fear

God for his judgments only ; for the most profane mockers among them are afraid when the Lord shows himself angry, as is evident in Pharoah. And this fear is never alone in the godly, but conjoined, as I said, with a fear of God for his mercy ; which at length shall overcome and cast out all fear of his judgments. But in the wicked servile fear increaseth always, until it ends in desperate fear ; as we may see in Saul, who feared David because he saw that God was with him, and became always his enemy. O most miserable and unhappy condition, to hate a man because God loves him ! to be an enemy unto him because God is with him ; for as God's love towards his own can never end, so matter of fear and perturbation to the wicked can never be lacking : the end whereof cannot be hurt to the godly, but desperate destruction to themselves, as it was unto Saul. So let all thy enemies perish, O Lord. And this fear is also in damned devils, but godly men never fall into it ; for this cursed fear is the daughter of infidelity, the sister of hatred, the mother of disobedience and despair—a sad, unprofitable fear, which never gets mercy because it

cannot seek it. This fear, being the child of distrust, cannot be profitable unto salvation.

Of all this it is evident, that the wicked who cast off the fear of God are not, for all that, without fear. Yea, rather as is threatened, "If thou wilt not fear this great and fearful name, the Lord thy God, the Lord shall give thee a trembling heart, and thou shalt fear continually." It stands with God's just judgments, that he should fear all things who fears not one—to wit, "The Lord his God." The sovereign remedy, therefore, against all disordered fear, is the true fear of God. "If there be any wickedness in thine hand, put it from thee, and let not evil dwell in thy tabernacles : so shalt thou lift up thy face without spot, and thou shalt be safe without fear." This holy fear of God is the beginning of wisdom—it is the end of all. "It is the anchor of the heart," saith Gregory, "which keeps it uncarried away by the waves of raging temptation ; wherefore where no fear of God is, there is dissolution of life. It is the seed of righteousness, without which can be no ingress into godliness—without it can be no religion, for that which is not feared is contemned, and what is contemned can-

not be worshipped. In a word, it is in Holy Scripture compared to a nail, which, being stricken into the heart of man by the hand of God, keepeth it stable, that neither the tyranny nor deceit of sin can carry it away ; therefore doth the Holy Ghost conjoin these two, ‘ Fear God, and cleave to him.’ ”

*The Censure.*—But now the licentious lives of many in that age, led without all fear of God, prove that all have not the Christian’s disposition who now usurp the Christian name.

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## CHAPTER VIII.

## OF HIS CONFIDENCE.

*The Lord's Command.*—The Lord is God in heaven above and on earth beneath : blessed is the man that makes the Lord his trust, and regardeth not the proud, for they who trust in the Lord shall be as Mount Sion, which cannot be removed. The eye of the Lord is upon them that trust in his mercy, to deliver their soul in death, and to preserve them in famine. The Lord is good, and as a stronghold in the day of trouble, and he knoweth them that trust in him ; therefore, trust in the Lord for ever, and you shall be assured, trust in the Lord, and he shall comfort thine heart. Commit thy way to the Lord, trust in him, and he shall bring it to pass : he that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God, for in the Lord is strength for evermore.



But in his own mind let no man be strong ; lean not to thine own wisdom, for he that trusteth in his own heart is a fool. Neither put you your trust in princes nor in the son of man, for confidence in man is like a broken tooth ; there is no help in him, his breath doth depart, and he returneth to his earth, then his thoughts perish : cursed is the man that trusteth in man, and doth make flesh his arm, and withdraweth his heart from the Lord.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, who dost preserve the state of the righteous, and art the hope of Israel, seeing all that forsake thee shall be confounded, and they that depart from thee shall be made ashamed it is good to draw near unto thee. O Lord, therefore, be thou my strong rock, whereunto I may alway resort ; be thou the glory of my strength, that by thy favour my horn may be exalted, for my shield appertaineth to the Lord, and my king is the Holy One of Israel. Have mercy on me, O God, have mercy on me ; for my soul trusteth in thee, and in the shadow of thy wings will I trust till these afflictions overpass.

Give me help against trouble, for vain is the help of man, and let thy mercy be upon me, as I trust in thee, through Jesus Christ.

*The Christian's Practice of this Command.*—Truly the hope of hills is but vain, and the multitude of mountains, but in the Lord our God is the health of Israel. Some trust in chariots, and some in horses ; I will remember the name of God my Lord. The eternal God is my refuge, and under his arms I am for ever. I will not say to the wedge of gold, thou art my confidence ; but, O Lord, thou art my fort, my strength, and my refuge in the day of affliction. I trust not in my bow nor my sword, thou savest me from mine adversaries. My defence is in the munition of rocks, even in the Lord, who preserveth the upright in heart ; he is my rock, my fortress, the hope of my salvation, and my refuge ; he is the strength of my heart ; his name is a strong tower : therefore I will trust in the Lord, and will not fear what flesh can do unto me.

*Observations.*—In a worldling fear and confidence consist not together, the one of them weakeneth the other ; in a Christian it is not

so ; his fear of God is not without confidence in God, neither is his confidence in God without fear of God ; and of this it is evident, that the confidence by which the fear of God is weakened and impaired, is carnal and not Christian. Christian confidence is that grace of God whereby the believing man rests so upon the promises of God, that in the greatest commotions and temptations he abides fixed, steadfast, and unmoved. As a rock in the sea beaten with the waves which are raised by every wind, so lives a Christian in the world—an object of all temptations ; sometimes by trouble coming from God ; sometimes by trouble coming from men ; and sometimes by trouble coming by Satan ; but in all these assured confidence sustains him, for in such troubles as come immediately from God, it is the nature of faith that by it his children cleave fastest to God, when he seems sharpest to put them from him—they run to the hand that strikes them, and will know no other. “Come, and let us return to the Lord, for he hath spoiled and he will heal us ; he hath wounded and he will bind up.” So deeply is the assurance of God’s truth rooted in their hearts,

that their conclusion is set down with that holy man Job, "Albeit the Lord would slay me, yet will I trust in him." And as for all those troubles that come by men, they consider that they are moderated by God according to that which our Saviour said to Pilate, "Thou couldst have no power over me, were it not given thee from above." And in this by manifold experience hath God confirmed them, for he made the barbarians courteous to Paul, favourable to Nehemiah, the keeper of the prison friendly to Joseph; yea, the lions peaceable to Daniel: again, he raised Absalom against David, to chastise him; he made Pharaoh rigorous to Israel, that so he might win them from the love of Egypt. Seeing it is so, that their hearts are ruled by God to like or dislike his children as he sees may be for their good, why shall trouble, coming from them, disquiet us? And by the same consideration is the Christian sustained in all those troubles that come from Satan; he knoweth he can do nothing but by divine permission, and therefore in trouble from Satan, he seeks his comfort from God. Thus is the Christian shaken with many temptations, but is never

removed. But the confidence of worldlings is either in themselves, as, namely, in their own might, and these prove weak like Goliath; or in their own wisdom, and these prove fools; or in their own righteousness, and these prove most unrighteous, as the Pharisees, before whom publicans and sinners shall go into the kingdom of heaven: or else their confidence is without them, as other men; and of all these it is true which was spoken of the kings of Egypt, "They are but broken staves of reed," or else in strongholds, which are as easily spoken of by the Lord, "as ripe figs fall from a tree," said Nahum; or else in riches, which are deceitful refuges of vanity, and cannot help in the day of trouble. Outward means are good to use, but evil to trust in; if we set them in God's room, they become either very pernicious, or most unprofitable: example of this, one for many, we have in Ezekiel, where one being diseased only in his feet, died thereof, because he sought physicians, and not the Lord; the other being diseased in his bowels, recovered of it, because he looked to God more than the means. Thus we see how the wicked, like a reed shaken

with the wind, are tost with every temptation, because their confidence is not in God.

*The Censure.*—Now the great number of them who either turn aside to unlawful means, or look to the lawful means more than to God, proves that all are not Christians, indeed, who now usurp the Christian name.



## CHAPTER IX.

## OF HIS JOY.

*The Lord's Command.*—Be glad, ye righteous, and joyful, all ye that are upright in heart; let the heart of them who seek the Lord rejoice, but let not your joy be in wine and oil, nor in men, nor in this, that spirits are subdued to you, but in God, through Jesus Christ, by whom ye have received atonement, by whom also your names are written in the book of life. Rejoice ye also with Jerusalem, and be glad with her, all ye that love her; rejoice with joy for her, all ye that mourn for her, that ye may suck, and be satisfied with the breasts of her consolation; that ye may milk out, and be delighted with the brightness of her glory, and pray continually for her peace. “If men revile you and persecute you, and say all manner of evil against you, for Christ's sake,

rejoice and be glad, for great is your reward in heaven." Count it exceeding joy when ye fall into many temptations, inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall appear, ye may be glad and rejoice. Finally, rejoice in all things, which the Lord thy God hath given thee and thine household; but see thy joy be in trembling.

*The Christian's Prayer for Grace to obey this Command.*—Blessed are the people that can rejoice in thee, O God; they shall walk in the light of thy countenance; they shall rejoice in thy name continually, and in thy righteousness they exalt themselves. Let, therefore, thy tender mercy come to me, that I may live, for thy law is my delight; make me to hear joy and gladness, and rejoice the soul of thy servant: yea, Lord, fill me with thy joy and peace in believing, that I may abound in hope, through the power of the Holy Ghost, by Jesus Christ our Lord.

*The Christian's Practice of this Command.*—I will rejoice in the Lord, and my soul shall be joyful in my God; I will be glad, O Lord, and rejoice in thy mercy, for thou hast seen my trou-



ble, and known my soul in adversity ; thou hast increased my joy according to the joy of the harvest, and as men rejoice when they divide the spoil ; the yoke of my burden and the rod of my oppression hast thou broken. In Christ Jesus, therefore, will I rejoice, in those things that pertain to God ; and God forbid I should rejoice in anything, save only in this cross, by whom the world is crucified to me, and I to the world. For this cause thy word, O Lord, is unto me the joy and rejoicing of my heart ; as the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice ; so do I rejoice at thy word, O Lord, as one that findeth a great spoil, for thy promises are my comfort in trouble : I have taken thy testimonies as a heritage for ever, and have had as great a delight in them as in all riches ; therefore I rejoiced when they said to me, " We will go to the house of the Lord," for it is my joy to draw water out of the wells of thy salvation. And like as Israel rejoiced with a great joy, when they offered willingly to the Lord with a perfect heart, or as Judah rejoiced, when all the land bound them-

selves by an oath to seek the Lord; so, is it my joy always to do well and justly: yea, though trouble follow well doing, yet in my greatest trial of affliction my joy shall abound, and I will rejoice that God hath counted me worthy to suffer for righteousness, and for the name of Christ. Neither shall the spoliation of my goods impair my joy, knowing that I have in heaven a better and more enduring substance. And as for Jerusalem, I will prefer it to my chief joy; I will love the stones and dust of Zion better than the palaces of Babel; I will enter, wish that peace may be within her walls, and prosperity within her palaces; that her sons may be as plants growing up in their youth, and her daughters as corner-stones, graven after the similitude of a palace. Generally, I will not rejoice at the destruction (of any man, nay, not) of him that hated me, but the angels will rejoice at the conversion of a sinner. Last of all, as Sarah rejoiced in the child which God had given her, so I know it is lawful for me to rejoice in all the gifts that God hath given unto me, and therefore I will rejoice in the works of thy hands, O Lord.

*Observations.*—Man by his fall lost not the natural affections which God created in him, but the rectitude and holiness of his affections, which now are moved in him no otherwise than members in a paralytic body—to wit, out of neither doth the grace of regeneration take away from man's natural affections, but only the perverse inclination and disordered motion of them, by restoring them again to their original rectitude and holiness. What the nature of joy is, may better be felt than can be defined; it is an affection of the soul, whereby the soul, upon knowledge of some good, either present or to come, is enlarged, as saith the apostle, or as saith the psalmist. This joy is either natural, such as is the joy of men unregenerate; or spiritual, such as is in the regenerate. The natural man, again, hath his joy, either in the gifts of God, wickedly abused by himself, or else in the baits of Satan, cunningly disguised; for the natural man doth in such sort use the gifts of God, that he neither seeks nor finds comfort in God who gave them; and this is idolatry, to set up in thy affection the creature before the Creator. Besides this, he useth not the creature

after the will of him who gave it, but after the lust of his own will ; and this, also, is sacrilege, to abuse that to wicked and profane ends which God created good and holy ; and whereof it comes to pass, that, unto the wicked, the good creatures become the means of their greater condemnation—yea, and oftentimes also of their present confusion in this life ; the Lord most justly suffering them to perish in the abuse of that creature wherein they rejoiced more than in him. And of this, daily examples have we before our eyes ; thus Haman, like a fool, rejoiced in his preferment, specially that he was bidden to the banquet by Queen Esther, not knowing that the same was the beginning of his fall ; and thus thinking by his wit to bear out an evil cause, was snared thereby himself. So Absalom, carnally rejoicing in his beautiful hair, found it at length a rope to hang himself. So the Philistines, eating and drinking before Dagon, and rejoicing to make a fool of blind Sampson, had their banqueting house by him made their burial. Yet the other object of their joy is worse, by which they joy in the disguised baits of Satan, covered with a show of

deceitful pleasures, that endure but for a season, but under it lurks the hook that slays them to death—that endures for ever; here is a most lamentable case, to see men with a carnal joy swallowing up the pleasures of sin, which will be their perdition. In this they are like birds, which lay down their heads to take up the corns of wheat cast to them by the fowler, but see not the snare which he hath spread over to take them; or like the fish in the pleasant stream of Jordan, taking pleasure in that same water which carrieth them, that they know not of, into the salt sea, where, incontinent, they die. As this also, joy, arising of the pleasure of sin, is not improperly compared to the light of a candle, which, burning, consumes that same which nourisheth it, till at length both of them die together, and the light end in darkness and stinking smoke. It is even so with carnal joy, which consumeth by degrees those same things which nourish it, as outward substance and strength of body, and they being consumed, itself endeth in fearful anguish and perturbation. But the joy of man regenerate hath these three properties: first, it is a great and

solid joy, for he never lays it upon any small thing—God is the matter of his joy; secondly, his joy is internal, and his heart even in mourning is joyful; thirdly, it is eternal, and endureth for ever, whereas the joy of the wicked is but like a point, wherein there is no continuance. The objects of a Christian's joy, as I said, are first, God, and then those benefits which of his love and mercy flow from him to us in Christ Jesus, and these are either principal or secondary. Principal benefits, wherein the Christian rejoiceth, are—election, calling, justification, sanctification, deliverance in temptations, which breeds experience, and experience begets and increaseth a sure and lively hope of our generation, which maketh our joy to abound. Secondary benefits are also the matter of the Christian's joy, according to that, not so much for the gifts themselves, as for that they are given of God, tokens of his fatherly love, and pledges of better things to come. Where it is to be marked, that in one and the selfsame external gift, where the natural man is only delighted with the goodness of the thing itself, the spiritual man is much more refreshed with the

sense of God's love, from which the gift came, than he is with the gift itself.

*The Censure.*—But the want of this disposition proves, that all are not Christians, indeed, who now usurp the Christian name.



## CHAPTER X.

## OF HIS GRIEF.

*The Lord's Command.*—"Blessed are they that mourn, for they shall be comforted." The sacrifices of God are a contrite spirit; a contrite and a broken heart the Lord despiseth not. Set a mark on the forehead of them that mourn, and cry for all the abominations that are committed in the city. It is better to go to the house of mourning than to the house of banqueting, because this is the end of all men, and the living shall lay it to his heart. Mourn ye, therefore, with them that mourn, for if one member suffer, all ought to suffer with it. But be not grieved with the Lord's correction, for he correcteth those whom he loveth. But concerning them who are asleep, sorrow not as others do which have no hope.



*The Christian's Prayer for Grace to obey this Command.*—O Lord, thou to whom heaven is for a throne, and the earth for a footstool, and yet hast said in thy word, that thou wilt look unto him that is of a poor and contrite spirit, and trembleth at thy words, create, I beseech thee, in me a clean heart, and renew a right spirit within me; fill my head with water, and make mine eyes a fountain of tears, that I may weep both day and night, recounting my former sins in the bitterness of my heart; and so may now sow in tears, that after this I may reap in joy, through Jesus Christ.

*The Christian's Practice of this Command.*—My life is wasted with heaviness, and my years with mourning. All the work wrought under the sun is grievous to me, for all is vanity and vexation of spirit (specially) because the good I would I do not, but the evil I would not that I do; for there is a law in my members rebelling against the law of my mind, and leading me captive to the law of sin. O miserable man that I am, who shall deliver me from this body of death? Woe is me, that I remain in Meshec, and dwell in the tents

of Kedar; my soul hath too long dwelt with them that are at peace, for I am in daily heaviness through continual temptations; therefore I sigh in myself, waiting for the adoption, even the redemption of my body: and besides this, I am vexed every day, with godly Lot, who by hearing and seeing the unlawful deeds of the wicked among whom he sojourned, was grieved when he saw how that transgressors did not keep God's law, for which his eyes gushed out rivers of water. As Jeremiah weeped in secret for the sins of his people, and as Ezra rent his clothes, and plucked his hair off his head and beard, when he heard that the people who came home from the captivity had sinned against the Lord. As our Saviour mourned for the multitude of the Jews, and weeped sore because Jerusalem knew not those things that belonged to her peace. As Paul had great sorrow and heaviness of heart for his brethren, and, in great affliction and anguish, with many tears, craved their amendment to whom he wrote; even so have my tears been my meat day and night, and I mourn for all the abominations that are done by others in the city. Moreover,

as godly Nehemiah was sorrowful for Jerusalem's desolation, and as the Jews wept in Babel when they remembered Zion; as the wife of Phineas was not so sorrowful for the loss of her husband as for the captivity of the ark, and departure of the glory of God from Israel: so do I mourn for the affliction of Joseph, and mine eyes drop down tears, night and day, for the trouble of Jerusalem; for, above all things, I wish her peace and prosperity. Finally, I am sorrowful with him that is afflicted, and I weep for every one that is in trouble, and my soul is in heaviness for the poor one: yea, with godly Samuel, I will mourn even for the wicked, and with loving David for rebellious Absalom; but much more with good Jonathan will I weep sore, if David be reviled and persecuted.

*Observations.* — Our joy in this life is not without much grief and heaviness. We rejoice in the salvation prepared for us, and yet we are in heaviness through manifold temptations; the like we find in our own experience. As wine failed even in that banquet at which Christ was present, so comfort sometimes is interrupted,

even in that heart wherein Christ dwells ; but as in the other he turned water into wine in the end, so in the other he will turn all sorrow into joy at the last. The causes of grief in a Christian are threefold : the first is, the consideration of that which we have been ; the second is, the consideration of that which we are ; the third, the consideration of that which we would be, and are not. As for the first, so long as a man and his sin are one, he neither feels the weight of it, nor the wrath that followeth it, but rejoiceth in that which should be the matter of his grief ; but so soon as man by grace is parted from his sin, then becomes sin a burden to him, and a matter of his grief, which before was the matter of his joy. One example of this we have in David, who, having committed adultery, and gone about to cloak it with murder, was neither troubled himself with this abominable sin, nor yet would have others troubled with it, and therefore wrote to Joab a command, directly to slay Uriah, and therewithal subjoined—" Let not this trouble thee." But how much it troubled him when God renewed him by repentance, as the Psalms do testify !

Another we have in the Apostle St. Paul, who, while he was in his sins, persecuted with pleasure the saints of God ; but when God snatched him from his sins, what a grief that sin in special was to him ; he witnesseth himself—" I am not worthy to be called an apostle, because I persecuted the church of God." For when the Lord looseth a sinner from his sin, and therefore is it, that when he hath taken away the guiltiness of a sin, yet he will leave the memory, to humble us for our former sins, and guard us against sins to come. And this godly sorrow for sin committed, being no other but the dolours of our new birth, should not discourage God's children, but rather they are to be comforted with it. Certainly the Lord our God is best comforted with us when we are most displeased with ourselves. Mourners might not stand in presence of the Persian kings, therefore Mordecai, clad in sackcloth, got not entrance at the king's gate : but whom doth the Lord comfort ? Is it not those who mourn ? To whom grants he most familiar access ?—surely to those that are most entirely humbled and cast down before him. Then are we most welcome to

God, and our face most pleasant unto him when it is watered with the tears of repentance; therefore is it his comfortable speech to his church—  
“ My dove, which mourns in the clefts of the rock, show me thy face.”

As for the second, the consideration of that which we are, is also to a Christian the matter of his grief—first, in regard of our continual temptations to sin; Satan ever seeking to recover his old possession in us. As Pharaoh followed Isreal, so Satan followeth the redeemed man, doing all that he can to bring him back again to his former servitude and bondage. Secondly, also in regard of our manifold cross and troubles, which, like unto the waves of the sea, one after another come upon us. And herewith also comes in the troublesome estate of God's church; as good Nehemiah was not so merry for the preferment he had in the court of King Artaxerxes, as sorrowful for the desolation of Jerusalem—why should not my countenance be sad when the city of my fathers lieth waste?—so is it with the Christian, though his own particular estate be never so

good, yet is it his grief to see the church of God in trouble.

The third matter of our grief ariseth of the consideration of that which we are not, but would be. The Christian hath some lively foretaste of the excellent pleasures of the life to come, and therefore it is a grief for him to be holden from it, and a joy to remove towards it; but certainly he shall never go out of the body with joy, who lives not in the body with grief for his absence from God. If thou desirest that which thou hast not, shed tears, that thou mayst obtain it. Alas! how shall the Lord gather our tears into his bottle if we shed them not? or, how shall he give us that comfort for which we never mourned? In worldlings, joy and grief agree not together—the one of them excels the other; it is not so with the Christian, for in mourning he finds unspeakable joy. And as after rain, the air becometh more pure, so after the showers of tears, the conscience is cleared and comforted; for those tears, which are according to God, do always bring forth most sure consolation.

*The Censure.* — But the want of this holy mourning, which is evident in many, proves that all are not Christians, indeed, who now usurp the Christian name.





## CHAPTER XI.

OF HIS GRIEF ARISING OF A TROUBLED CON-  
SCIENCE.

OH that my grief were well weighed, and my miseries laid together in a balance ! it would now be heavier than the sand of the sea. The Lord doth renew his plagues, and increaseth his wrath against me ; his hand is heavy upon me night and day ; he writeth bitter things against me, and maketh me possess the iniquity of my youth. His indignation lieth upon me, he filleth me with bitterness, and suffers me not to take my breath ; changes and armies of sorrows are against me. My spirit is in perplexity, my soul is amazed, I go mourning all the day long, and am sore broken ; I roar for the very grief of my heart, my bowels swell, and mine heart is turned within me ; mine eyes are dim through grief, my flesh hath no rest at all, but fightings without and terrors within.

As a woman with child, who draweth near to the travail, is in sorrow, and crieth in her pain, so am I in thy sight, O Lord.

*The Christian's Prayer for Deliverance from these Terrors.*—Alas ! O Lord, wilt thou absent thyself for ever ? Is the multitude of thy mercies and compassions restrained from me ? Shall my heaviness be continual, and my plague desperate, that it cannot be healed ? Alas ! Lord, how long wilt thou forget me ? How long wilt thou hide thy face from me ? How long shall I take counsel within myself, having weariness daily in my heart ? O Lord, it is thy praise that thou art gracious and merciful ; thou breakest not the bruised reed, and quenchest not the smoking flax ; thou exaltest the sorrowful to salvation, hide not therefore thy face from me, O Lord. Neither take me for thine enemy, but have mercy upon me, and consider how I am sore troubled ; contend not with me any more, neither rebuke me in thine anger, lest thou turn me to nothing. What shall I say unto thee, O thou who art the preserver of men ? I have sinned against thee, but according to the multitude of thy compas-

sions have mercy upon me, and put away my iniquities ; restore me to the joy of thy salvation, and stablish me with thy free Spirit. O Lord, who speakest peace to thy saints, make me to hear joy and gladness, that the bones which thou hast broken may rejoice ; then shall my tongue sing joyfully of thy righteousness, and my mouth shall show forth thy praise.

*The Lord's Answer to the Christian.*—No temptation hath overtaken you but such as appertains to man ; remember that I am faithful, and will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to bear it. I will not break the bruised reed, nor quench the smoking flax ; for a little while have I rekuked thee, but with great compassion will I gather thee ; for a moment in mine anger have I hid my face from thee, but with everlasting mercy have I had compassion on thee. The mountains shall remove, and the hills fall down, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, who hath compassion on thee.

*Observations.*—The heaviest grief of a Christian is that which doth proceed from a troubled conscience. The spirit of a man may sustain his infirmities, but a wounded spirit, who can bear it? The health of conscience consists in these two : first, in a sense of God's mercy pardoning our sins in Christ ; secondly, in a holy disposition to spiritual exercises. And the disease or trouble of conscience proceedeth from the contrary evil ; for if the soul be forsaken for a time, it becomes unable for spiritual exercise. Faith becomes weak, love waxeth cold, grace to pray is relented ; yea, as the moon is but a dark body when the sun looketh not upon it, so the soul is but dead when God doth work in it : and in this absence of God no man can tell how sore the soul is troubled but he who hath felt the comforts of his presence. But the other evil is much more fearful, when God erects a tribunal in the conscience, and gives out into it a just condemnatory sentence for sin which cannot be denied ; there followeth upon it a sense of wrath, which, like a fire burning within it, doth miserably torment the soul of him in whom it is. Wherefore there followeth such a

distemperature of the whole body, that, as David felt in himself, the moisture thereof is turned into the drought of summer. The reason hereof is given by Bernard, "The soul hath under it a body, which it groans; above it the Lord, in whom it rests." If that life by which the soul liveth, relinquish it; that is, if the help and comfort of God's blessed Spirit forsake it, how can it be but the soul must also relinquish the body? And yet in both these ways it pleaseth the Lord to exercise his children in this life; first, by desertion, wherein sense of mercy and spiritual strength unto good is withdrawn from them. And this is unto them as a lingering disease, the fruit whereof is, first, to humble them for their former sins; secondly, to make them esteem more of the presence of God when he grants it unto them. But the other is worse, when not only he forsakes them, but also, as it were, doth pursue them with his wrath; this is like unto a fearful consumption, which if it continued would undo them, for an evil conscience is a certain infernal prison of the soul. And with this accusing and tormenting conscience, it pleaseth God also to exercise his

children : first, to work in them a conformity with Christ in spiritual sufferings ; secondly, to teach them by experience the bitterness of that wrath to come, that they may flee from it ; and, thirdly, to learn them some knowledge of that incomprehensible love of Christ carried toward them, who for their sakes drank out the dregs of that cup, the drops whereof are so intolerable unto them. The first of these the wicked know not ; they were never comforted with his presence, and how can they be grieved with his absence ? But the second they shall know ; however for a time their consciences being burnt, as it were, with a hot iron, are without feeling of sin, and no way troubled for it ; yet shall it at length waken them, and trouble them with a gnawing worm that never shall die.

*The Censure.*—Now the great number of them who being loaded with sin, were never troubled in conscience for sin, proves that all are not Christians, indeed, who now usurp the Christian name.

## CHAPTER XII.

## OF HIS PATIENCE.

*The Lord's Command.*—He that is slow to wrath is of great wisdom, and he that ruleth his own mind is better than he that winneth a city ; possess therefore your souls in patience, and let your patient mind be known to all men : for ye have great need of patience, that after ye have done the good will of God, ye may receive the promise. Render not evil for evil, nor rebuke for rebuke ; but contrarywise bless, knowing that ye are thereunto called, that ye should be the heirs of blessing. And indeed, if ye be railed on for the name of Christ, blessed are ye, for the Spirit of glory and of God rests upon you ; which on their parts is evil spoken of, but on your part is glorified. If therefore ye suffer as murderers or evil doers, be not ashamed ; say not thou, I will

recompense evil, but wait on the Lord and he shall save thee ; be patient and settle your heart, for the patient abiding of the righteous shall be gladness. The Lord is a God of judgments, and they are blessed that wait for him.

*The Christian's Prayer for Grace to obey this Command.*—Lord, increase thy graces toward me, so that I be not destitute of any gift, waiting for the appearance of my Lord Jesus Christ. Lord, confirm me to the end, that I may be blameless in that day, and may walk worthy of thee, pleasing thee in all things ; and may be strengthened with all might through thy glorious power to all patience and long suffering with joyfulness.

*The Christian's Practice of this Command.*—I will wait on the Lord, and my soul shall keep silence unto my God ; for of him cometh my salvation. I will approve myself unto him in much patience, in afflictions, in necessities, in distresses ; submitting myself unto the will of my God, and in all things giving thanks to him through Jesus Christ.

*Observations.*—The Gospel of our Lord Jesus Christ is compared by St. Paul to a glass,



wherein we behold the glory of God with open face, and by which we are transformed into the similitude of his image; for so many as are the sons of God by regeneration, to them he communicates his image by his word and Spirit. His goodness is extended over all his creatures, and he illuminateth every one that comes into the world; for every man by nature hath in him as much light as furnisheth to him some principles of good and evil, to make him excusable in all the evil that he doeth. But as for his own children, he marks them from the rest of the world by his own image—and this is it, wherein we should chiefly try ourselves, whether we be the workmanship of God by regeneration, as we are his creatures by the first creation, or not; and this trial is to be made by our similitude and conformity with him. As other affections are reformed in the regeneration, so also is our patience. Concerning it, three things are to be considered: first, the nature of patience; secondly, the necessity; thirdly, the utility thereof. Patience, as saith the apostle, is a grace very needful for us, to sustain us in the doing of God's will, and in the expectation of his

promises. From this is borrowed that description of Augustine—"Patience is a grace of the spirit, flowing from faith, by which we suffer evil things willingly, because we will not forsake those good things by which we may come to better." The evils which with patience we must suffer, are not the evils of sin—for it is not patience but effeminate feebleness to suffer it—but the evils of affliction. Again, the good which we will not forsake, is, as saith the apostle, "the doing of the good will of God, and the better things which God hath promised, and we do hope hereafter to obtain." The second is the necessity of patience. In two respects patience is most necessary ; first, the good which God hath promised and we hope for, is suspended and delayed for a time—which time, though in regard of the dispenser it be short, because he knows when he will give it, yet to the expectant it is very long ; therefore have we received patience to wait for it. Next, because of the present manifold evils wherewith in this life we are exercised. We live in the company of the wicked, who are unto us as the Canaanites were in Israel—pricks in our side and thorns in our

eyes ; neither will the Lord have them separated from us, but the popple must grow with the good wheat till the day of harvest. There will never be peace where God hath proclaimed enmity ; the blessed seed of the woman and the cursed serpent will never agree ; let there be but two in the world supposed brethren, the one of them shall slay the other, as Cain did Abel ; let them be in one house under one discipline, yet the one shall persecute the other, as Ishmael did Isaac : yea, put them into one womb, as were Jacob and Esau, yet the one shall strive with the other. “As the rock in the sea,” said Nazianzen, “lieth object to the waves of the sea raised by every wind, from whatsoever coast it blow ; so is the Christian in the world subject to the trouble of every wicked man that comes near him ; and therefore hath he need to be armed with patience, and to walk among them circumspectly as among snares.” Now to the third, the utility of patience. Every grace of the spirit hath in it some special virtue, whereby it excels another ; but the principal praise of patience is pointed out by our Saviour in that precept “possess your souls in patience.” These

are three excellent graces, faith, love, and patience : by faith I possess Christ Jesus ; by love I possess my neighbour, and make him mine own ; by patience I possess myself. He that hath not faith is without the head ; he that hath not love is without the body ; and he that hath not faith and patience is without himself—no master nor possessor of himself, but still overruled by the will of another. Beside this, patience entertains all the rest of the graces of the spirit ; for it is so set over the affairs of God, that without it no spiritual work acceptable to God can be done, no prayer to God ; yea, no piety, no duty of love to man, can be discharged without patience. Moreover, patience mitigates evils, and maketh heavy and difficult crosses easy to be borne ; whereas impatience, were it never so great, relieves not men of the evils that offend them, but rather increaseth it, so that by it, small crosses become greater and heavier to be borne. Therefore Satan seeks by many means to bereave us of so great a good, but especially by these three injuries, in our person, in our goods, and our name. Against these three, therefore, are we to confirm ourselves.

As for the afflictions of our persons, if they come immediately upon us by men, we are to remember that which our Saviour said to Pilate, "Thou couldst have no power over me at all, if it were not given thee from above." And that which David spake to Abishai concerning Shimei that cursed him—"Suffer him, for the Lord hath bidden him : it may be that the Lord will look on mine afflictions, and do me good for his cursing this day." And again, we are to remember that of the apostle—"We wrestle not against flesh and blood, but against principalities and powers ;" that is, that it is not so much men clothed with flesh and blood that fight against us, as Satan that worketh in them. For what else are the wicked but members of Satan, moved by him, and therefore not them, but him we are to account our enemy. If so we do, we will never fight against the wicked of the world with their own weapons, to render evil for evil, or rebuke for rebuke ; for if they provoke us to evil, and we in our impatience be provoked by them, what difference is there between us, but that they sinned first, and we sinned next? As ravening and devouring

beasts cannot hurt us, unless they find us in their way, so cannot the wicked of the world harm us, if we do not go in their way; that is, if we do not as they do, but keep a way different from theirs—that is, as our Saviour commands us, “Pray for them when they persecute us;” otherwise it is certain, that if any man will fight against Satan with Satan’s armour, he shall suffer a shameful overthrow at his hands. He that cannot suffer a small cross, is there any hope he will sustain a greater? If the distemperate breath of another man’s mouth put thee out of patience, how wilt thou, for Christ’s sake, resist to the blood? It is true, that as a good conscience is necessary for ourselves to approve us to God, so our good name is necessary for others, that we may be the more able to edify them. My conscience is sufficient for me, but my good name is necessary for you, and to this same purpose. But neither a good conscience within, nor a good conversation without, can preserve our good name; we must with patience endure it. Never one lived in the world so holy and without spot as Jesus Christ, and yet what contradiction did he sustain of sinners! If they called the Mas-

ter of the house Beelzebub, what will they do to the servants? No innocency can guard thee against the slanderous tongues of the wicked. This is the very work of the devil, who was a liar from the beginning, to rend the servants of God with lies, and stain them in their name, whom he knows honourable in their good conscience. It is a great praise to live so, that others be compelled to commend thee, but the greatest pusillanimity to stand in need of another man's praise. As the moon that borrows her light from the sun, is under a continual change, so the mind which is swayed up and down by the breath of other men, can never be stable. As a true Christian is not puffed up when he is esteemed to be better than indeed he is; as a rich man will laugh if he be called poor, because he knows it to be false; so a Christian, when he is charged with evils whereof he knows he is not guilty. Now, as for those troubles which come immediately from God, we ought so much the more patiently to bear them, whether they be in our bodies or our goods—shall we receive good things from him, and not receive evil? Moreover, we have had fathers of our bodies

who have corrected us at their pleasure, and we have been subject to them; how much more should we be subject to the Father of spirits, who always corrects us for our profit? Yea, seeing under hope of health we can be content that physicians cut and burn our bodies, let us be ashamed to murmur when the Lord chastiseth us, seeing he doeth it for no other end, but that after it we may enjoy the quiet fruit of righteousness. But how many men shall ye find professing Christ, and yet like unto those of them spoken of in his time, "The best of them are briars;" they think it religion good enough, if they be quiet when none offends them, but if you touch them with the smallest injury, ye shall find them thistles and thorns to prick you.

*The Censure.*—And of this also it is manifest, that all have not the Christian's disposition who now usurp the Christian name.

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## CHAPTER XIII.

## OF HIS ANGER.

*The Lord's Command.*—Be not of a hasty spirit to be angry, for anger rests in the bosom of fools. Whosoever is angry with his brother unadvisedly, is culpable of judgment. The discretion of a man deferreth his anger, and it is the glory of a man to pass by an offence. The fool is known by his anger, but the wise covereth shame; cease, therefore, from anger, and leave off wrath; but if ye be angry, let not the sun go down upon thy wrath.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, thou hast formed me for thyself, therefore give me understanding, that I may learn thy commandments. Pour thy Spirit upon me from above, and teach me in all things to do that which is good in thy sight. Thou art gracious and righteous, and teachest sinners thy way;

especially them that be meek wilt thou guide in judgment. Deliver me from wrath, contention, and debate, which are the works of the flesh, and work in me a meek and a quiet spirit, which before thee is a thing much set by ; so shall I show, by good conversation, my works in the meekness of wisdom, to the glory of thy name, through Christ Jesus.

*The Christian's Practice of this Command.*—I am the Lord's servant ; I will not forget him, but will lay up his words in my heart, that I sin not against him. I will not walk after the stubbornness of mine heart, that I should not hear the commandments of my God. I will not strive but will be gentle toward all men, instructing with meekness them that are contrary minded ; for I have no such custom as to be contentious, but I can not forbear them which are evil. I cannot suffer such as deceive the servants of the Lord, saying they are apostles, and are not ; for "the zeal of thine house hath eaten me up, and the rebukes of them that rebuked thee are fallen upon me—yea, my zeal hath consumed me, because mine enemies have forgotten thy word."

*Observations,*—That same Holy Spirit that descended upon the apostles in the similitude of fire, descended first on the Lord Jesus in the similitude of a dove, to teach us, that in some things we should be patient and meek, in others inflamed with a holy anger, and that both the one and the other are the effects of God's Spirit. In our own particulars, we should be patient in the cause of God ; we should be zealous, after the example of Moses, who was the meekest man upon the face of the earth, but wonderful angry when he saw God dishonoured by idolatry. He spared not to put to the edge of the sword those people whom otherwise he loved most dearly ; but, alas ! our corruption carries us a contrary way, making us fiery beyond measure in revenging our own wrongs, but wondrous cold in pleading the cause of God. Anger is a natural affection, by which the soul of man is commoved to remedy the evil done against the will thereof, by revenge. I call it a natural affection, such as God created in Adam in the state of innocency—otherwise it had not been in our blessed Saviour. Now there are two sorts of anger : one carnal, which is the work of the flesh,

and forbidden ; another holy, which is a work of the Spirit, and commanded. For the commotion of the mind is according to the mover thereof ; if the Spirit of God commove thy mind, it is a holy anger raised for just causes, and tempered in ordinate measure. Affections are the gifts of God, when they are moved by reason, as their leader and commander ; and in special, moderate anger is the armour of zeal. But if the spirit of Satan commove thy mind, he raiseth an anger which either is unjust, or at least so immoderate that thou neither canst keep under it reverence toward thy God, love towards thy neighbour, nor compassion toward thyself. This carnal anger is a raging evil, a momentary madness, a compound evil of many evil spirits, by which the will of him who was the first murderer of man is satisfied, and many horrible evils are effected. It casteth off all reverence of God ; for the man this way angry, doth set himself in the room of God, and would have the Lord subject to him as his servant, to execute without delay all that wrath he wisheth for by cursed imprecations. It disjoineth a man from God, and makes him like to the devil. The meekest thing

in the world is God, the most angry and bilious thing in the world is Satan. Choose thou which of these two thou wilt have—the meekness of God, or the malice of Satan ; for it is sure both of them together thou canst not have. Again, it shakes off all reverence of man, for an angry man becomes so mad, that he will overrule all others, even then when he cannot rule his own passion. As a raging river, overflowing the banks, takes all with it that it finds in the way, so a raging mind spares none, neither father nor mother, nor wife nor children, nor any to whom it oweth reverence—not unlike that beast in Daniel, with seven horns and iron teeth, destroying all that are before him. It fethereth the tongue, it fireth the eye, it wryeth the mouth, and marreth the most comely countenance of man ; and so maketh him unpleasant in himself and undutiful to others. Neither doth it disgrace the countenance only, but as a sore tempest, falling on the sea, raiseth raging waves in it, so anger changeth the state of the mind, commoving it with fearful perturbations which before was peaceable, and so becomes a just punishment to him that conceives it ; for the cogitations of an angry man

are the generations of the viper, which destroy their mother. But it doth yet worse, it suffocateth grace, and so cuts off fellowship and familiarity with God by prayer. As the beams of the sun are not seen when the clouds, commoved with winds, cover the face of heaven; and as a troubled water renders no representation of his image that looks into it, no more can a heart, troubled with disordered affections, be familiar with God. For strengthening us, therefore, against this evil, we have a notable exhortation given us by the apostle—"Be angry, but sin not, and let not the sun go down upon your wrath." Wherein we have three things to be considered: first, a precept—"be angry," commanding moderate anger; secondly, a prevention of a carnal anger—"but sin not;" thirdly, a prescription of a remedy against carnal anger, if at any time it overtake us—"let not the sun go down upon your wrath."

Of the first, we learn that there is a holy anger commendable, because commanded examples of it we have in Moses, in Phinees, in Nehemiah, in our Saviour when he saw the temple abused, in the pastor of Ephesus; and this is so far from being a

sin, that it is a great sin not to have it: as we see in Eli, who was sharply corrected of God because he was not angry at his sons, when they ran into an open slander. In the second, we have a prevention of carnal anger—"but sin not." To help us to the practice of this, three things are needful when we are provoked unto anger:—first, silence; secondly, consideration; thirdly, prayer. The first is determinate silence—"Where there is no timber the fire dies out," saith Solomon; but as the barking of one dog doth provoke the barking of another, so the words of anger returned to him that injured thee stir up but more contention. If thou esteem him thine adversary that hath abused thee by words, why wilt thou make him thy master? which, in effect, thou dost when thou leanest at him, by the like speeches to abuse thyself, which he hath used before thee. The turbulent waves of the sea, though they seem as if they would raise themselves unto heaven, yet, coming to their bounds, if they fall upon the soft and plain sands, they return back peaceably and calm; but if they encounter with hard rocks, they break and become more turbulent: so, then, if

thou meetest thine adversary with meekness, thou shalt send him away pacified ; if, otherwise, thou stand as a rock to resist him, setting thy pride against his pride, thou increasest the storm of perturbation, both in his heart and thine own also.

The second remedy is a four-fold consideration : — first, of thyself ; secondly, of thy Saviour ; thirdly, of thine enemy, Satan ; fourthly, of his instruments. As for thyself, consider thou art but dust and ashes ; no contempt can be laid upon thee due to thy sins ; the most worthy men of God, considering their own unworthiness, have been content to be contemned of men ; and thou, as if thou wert the most excellent man in the world, refusest to suffer injuries. If the evil spoken of thee be false, it pertains not to thee ; if it be true, thou hast cause to be angry at it thyself, and mend it ; and if it be already mended in thee, and yet by another uncharitably objected to thee, as much as he reproves thee for thy vice, so much give thou praise to the heavenly Physician that healed thee of it. Consider that revenge is both unreasonable and hurtful ; the blood



of the saints, shed from Abel to this day, is not yet revenged, as you may see by their own complaint; yea, the blood of our Saviour is not yet fully revenged, and wilt thou, in the pride of thine heart, not rest till thou be revenged? It is also hurtful to thyself; all carnal revenge is but like Tamer's revenge; because Judah delayed to give her his third son, she allured him to commit incest with her; thus she hurt herself to get amend of him. It is no otherwise in all such private revenges, than if thou should first put a sword through thyself, that afterwards thou mightst strike thy neighbour with it. Secondly, consider thy Saviour, who, when he was reviled for thy sake, reviled not again; when he was buffeted, bare it patiently, and prayed for them on the cross that persecuted him; and if there be any spark of grace in us, it should make us ashamed of our natural pride, which carrieth us to revenge our smallest injuries. Thirdly, hold thine eye upon Satan, and remember, whatever instrument he set before thy face to divert thee, he himself is lying in secret ambushment, as thy principal enemy, to snare thee, who hath no other

end proposed to him in all injuries done to thee, but to provoke thee to impatience, that so thou mayst blaspheme God, at least murmur against him. Last of all, look aright to the visible instruments of thy trouble, considering them not as naked persons, working for themselves, but as members of Satan, moved and provoked by him; be not beastly, like the dog, who runneth to the stone, and not to him that cast it; turn the force of thine anger against Satan, but pity the weak creature who is abused by him to offend thee. In the third room, we have a prescribed remedy against carnal anger, if it overtake us—"let not the sun go down upon thy wrath." There are some men slow to anger, but if once they conceive it, they cannot easily be pacified; others are both hastily angry, and stubborn in consequence in it; the third sort are slow to anger and ready to forgive, and these are the best, for they come nearest the nature of God. It is an evil thing to conceive this carnal anger, but it is far worse to keep it. Such is our corruption, received from the first Adam, that we cannot hold anger out of our heart; but such is the obedience we owe to

the second Adam, that we should not let it lodge in our hearts after the setting sun. As briars and thorns, which prick every hand that doth handle them, are the cursed fruit of the earth ; so are these spiteful men, whom, if thou stir never so lightly, they sting thee with bitter speeches—yea, oftentimes, though thou dost not stir them, they sting thee in secret with their backbitings, manifested by their fruits to be of the cursed race of Cain, the first murderer of his brother. But the children of God are full of gentleness, love, and meekness ; they will not prick thee—no, not when thou dost handle them roughly : by the words of soberness and truth they endeavour to make evil men better—rendering good even to those that have offended them.

*The Censure.*—But now the want of this holy disposition proveth, that all are not Christians, indeed, who now usurp the Christian name.

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## PART THE THIRD.

WHEREIN IS DESCRIBED THE DISPOSITION OF  
HIS OUTWARD MAN.

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### CHAPTER I.

OF HIS OUTWARD MAN.

*The Lord's Command.*—I beseech you, brethren, by the mercy of God, that ye give up your bodies a living sacrifice, holy and acceptable to God, which is your reasonable serving of God. And suffer not sin to reign in your mortal bodies, that ye should obey it in the lusts thereof; neither give your members as weapons of unrighteousness to sin, but give yourselves to God, and your members as weapons of righteousness to God. The night is past, the day is at hand;

cast away the works of darkness, and let us put on the armour of light, so that we may walk honestly as in the day—not in gluttony or drunkenness, or chambering and wantonness, nor in strife and envy, but put on the new Lord Jesus Christ, and take no thought for the flesh to fulfil the lusts thereof. Let your conversation be such as becometh the Gospel, that ye may walk worthy of God, who hath called you to his heavenly kingdom and glory ; for the grace of God, which bringeth salvation to all men, hath appeared unto us, and teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. Therefore, as obedient children, fashion not yourselves to the former lusts of your ignorance, but as he who hath called you is holy, so be ye holy in all manner of conversation. Cleanse yourselves from all filthiness of the flesh and spirit, and grow up into full holiness in the fear of God, having an honest conversation, that they who speak evil of you as of evil doers, by your good works which they shall see, may glorify God.

*The Christian's Prayer for Grace to obey this*

*Command.*—Show the light of thy countenance, O Lord, upon thy servant, and teach me thy statutes, that I may walk worthy of thy calling, blameless and pure as thy Son, without rebuke, in the midst of this naughty and crooked generation, and may shine among them as a light in the world. To this effect I beseech thee, good Lord, to perform thy work toward me; thy mercy endureth for ever, therefore forsake not the work of thine hand, but fulfil in me the good pleasure of thy goodness, and the work of faith with power, that the name of my Lord Jesus may be glorified in me, and I in him, according to the grace of thee, my God, and the Lord Jesus Christ.

*The Christian's Practice of this Command.*—When I was in the flesh, the motions of sin, which were by the law, had force in my members, to bring forth fruit unto death, but now I am delivered from the law, being dead unto it whereof I was holden, that I should serve God in meekness of spirit. God, therefore, be thanked, that albeit I was once the servant of sin, yet now I have obeyed from the heart the form of doctrine whereunto I was delivered; and so being now made

free from sin, I am become the servant of righteousness, and do bring forth fruit in holiness ; for I know that my body is the temple of God, and that the Holy Spirit of God dwelleth therein ; and I know that I am not mine own, but bought with a price ; therefore do I beat down my body by discipline, and study by all means to glorify God both in body and spirit.

*Observations.*—Hitherto we have spoken of the new disposition of the inward man in the Christian ; it remaineth that now we speak of his outward man. In regeneration, first the soul is renewed, then the body restored. Sin began in the soul, and from it shame and death came upon the body. Grace first reforms the soul, and then proceeds to reform and restore the body ; for as the inward man is, so is the outward. The regeneration of the body hath in it two things ; first, a restitution of it to original dignity and glory—and greater ; this shall be done in the resurrection. Secondly, a sanctification of all members thereof, whereby they are made weapons of righteousness, and this is presently done by grace ; for as by grace the Christian is renewed in the

spirit of his mind, so also in all his external conversation. As those holy angels that stand about the throne of God are full of eyes within and without, so all the saints of God, within them they have light and holiness, by which they look to their Judge, ever seeking to please him ; without them also light and holiness, by which they look to their brethren, ever labouring to give good example to them. A godly man should be manifested and known by all the parts of life, both from his vestment and his voice, from his looking and his walking ; for the motion or gesture of the body is a certain voice or speech of the soul. But as one of old complained of bastard Christians in his time, so may we of ours. “ Whereby,” said he, “ shall I judge and discern you to be Christians ; shall I judge thee by the place whereunto most frequently thou resortest ? thou lovest the theatre or the tavern better than the temple. Shall I judge thee by the gesture of thy body ? thy dissolute laughter declareth thy dissolute affection. Shall I judge thee by thy apparel ? even by it also the vanity of thy mind is discovered. Shall I judge thee by thy companions ? if thou seest a



thief, thou runnest with him, and art a partaker with the adulterers." Oh how poor and miserable a man is he, who hath all the parts of his life giving sentence against him, and nothing but his tongue falsely procuring for him that he should be reputed a Christian ! It is a great argument that the blood is foul and infected, when the leprosy breaketh out into the face ; and the token that the house is full of smoke within, it bursts forth at doors and windows without : so is it an undoubted argument of superabundant corruption in the heart within, when filthiness breaks out in the mouth, the eye, and hand. O what a filthy heart hath he, who even by his breath infects such as are near to hear him !

*The Censure.*—But now the great numbers of these bastard Christians evidently prove, that all have not the disposition of a Christian, who now usurp the Christian name.

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## CHAPTER II.

## OF HIS EARS.

*The Lord's Command.*—Cause thine ear to hear wisdom, and give ear to learn understanding. Incline your ears, come to me, hear counsel, and receive instructions, that ye may be wise in the end. Be not as the wicked who have ears and hear not; their poison is like the poison of the serpent, and they are deaf like the adder that stops his ears and heareth not the voice of the enchanter, though he be most expert in charming. But if thou hearken to my laws and observe them, then the Lord shall keep with thee his covenant—he shall love thee and bless thee. The ear that hearkens to the correction of life shall lodge among the wise. But take heed how you hear, for he

that hears and doeth not, is like the foolish man that built his house upon the sand ; or like one that beholds his natural face in a glass, who, when he has considered himself, goes his way and forgets immediately what manner of man he was. Therefore be ye doers of the word, and not hearers only.

*The Christian's Prayer for Grace to obey this Command.*—O Lord, thou who openest the ears of men by correction, and commandest them to return from their iniquity, take away from me the heavy and uncircumcised ears ; prepare mine ears that I be not rebellious any more, nor turn back from thee, but may have mine ear opened to hear, as the learned with an honest and good heart, and so may bring forth fruit, to the glory of thy name, through Jesus Christ.

*The Christian's Practice of this Command.*—The ear of the wise seeks learning, and his ear trieth words as his taste trieth meat. He stops his ears from hearing of blood, but hath his ears open to hear what the Spirit saith. As Mary sat at Christ's feet and heard his preaching, and Josiah rent his clothes at the hearing of the law ; and as the godly

Jews were pricked in their hearts when they heard their sin reprov'd, so the Christian, with a good and honest heart, hears the word of the Lord and keeps it.

*Observations.*—Albeit the mind of a man be a very divine thing, indued with most excellent gifts from above ; yet the good thereof could not be communicated to others, unless the Lord of his goodness had provided in the body convenient organs and instruments by which the motions of one man's mind may be conveyed to another. For the Lord made not man for himself that he should lock up and keep within himself all the good that God communicated to him ; but, as first, he made him for his own glory, so, secondly, for the use and edification of other men ; and therefore hath not only given him a mind by which he may have intelligence with his Maker, but also therewithal organs and instruments of the body by which we give and receive intelligence of the emotions of our mind one from another. By the tongue we make intelligence of our minds to others, and by the ears again we receive it from them. How great a benefit these are, and how necessary to

entertain fellowship among men, is best known if we look into those who want them. O how great a grief do they breed to themselves, and also how great a trouble to others, while they would express and utter their minds by speech ; and for want of the corporeal organ and necessary instrument, cannot. God hath given unto man two ears, which, being at one time affected with the voice, receive the sound conjointly ; they are not set within the head as is the tongue, but set without on either side of the head, continually open, to teach man how, on all occasions, he should be swift to hear, saith James, “ such instructions as may make him wise toward God.” Therefore also hath he made them upright towards heaven, because they should be open to those things which are of God ; but many have their ears like unto the ears of those dogs which are closed above but open beneath. Such are worldlings, who have an ear to hear those things which are of the earth, but not those which are of God. Yea, which is worse, an open ear towards Satan, but a closed ear towards God. Of them the Lord complaineth, that they are strangers from the womb, that their ears

are turned away from hearing of them ; they are of heavy and uncircumcised ears, open to any that will speak, but stopped to the Lord more obstinately than the adder, which stoppeth his ear from the enchanter. But under Christ's kingdom it is promised, that he will open the ears of the deaf ; and it is performed in our regeneration. Under the law a bored ear was an argument of perpetual subjection ; and under the Gospel an ear inclined to hear the Lord is a sure argument of a heart brought in subjection to God, ready to be governed by the commandment of his voice. And as by God's grace our ears are opened to God, so are they closed upon Satan ; the Christian, as he will not speak filthy language, so he will not hear it. As he will trot under, with his hands so stops his ears from hearing of blood ; and he will not slander with his tongue, so will he not receive in his ears a false report, when another hath made it. For I pray you, what difference is there between the willing reporter and receiver of a false tale, but that where the one carrieth Satan in his tongue, the other carries Satan in his ear ? The forger of falsehood is the striker of Satan's choir :

the willing hearer is Satan's resetter ; and he that, after hearing, reports it for a truth which he knows not to be true, is Satan's venter ; this man turns his ears into his eyes, while as that which he hath heard, he giveth out for as undoubted a truth as if he had seen it. Therefore is it, that as the mouth tastes the meat and lets none go down to the stomach, unless it be approved, so the ear of the godly tastes words, and lets none go down to the soul which is not from God. And herein the Christian takes not so much heed to the speaker as to that which is spoken, were the person never so honourable. Yea, like an angel of God, the heart that fears God receives not his speech without examination ; so Mary discussed in her mind the words of the angel, and thought with herself, " What manner of salvation may this be ? " And if otherwise, for outward estate, the person were never so contemptible, yet, if he speak the words of God, he is revered of the Christian ; for even the feet of him that brings the glad tidings of peace are beautiful to him. " No man despiseth good corn because he finds it in a contemptible sack, nor rejects precious pearls be-

cause they are in earthen vessels : far less will the Christian refuse the messenger of grace because it is brought by a base messenger.

As the ear was the first part by which the seducer, entering in, brought death to the soul, so it is the first by which our Saviour enters and restores life into it. Hearing must go before seeing ; we must sit down and reverently hear the Lord on earth, that we may ascend and joyfully see the Lord in heaven : then shall we sing that song, " As we have heard so have we seen in the city of our God." But if we will not hear the Lord speaking in his word on earth, we shall never see the Lord showing his joyful face in heaven. The Lord Jesus accounts our voice sweet to him and delights to hear it. My dove, let me hear thy voice, for it is sweet. And shall not we esteem his voice sweet unto us, and delight to hear it? Certainly if we delight not in his word, whereby he speaks to us, he shall take no pleasure in our prayers, whereby we speak unto him ; " For he that turns away his ears from hearing of the law, his prayer shall be abominable." Yet it is not enough to hear. Our Saviour also warns us to



take heed how we hear ; some hear maliciously — such as come to trap the preacher, as the Pharisees often heard Christ, that they might ensnare him. This, now, is a common sin, that men resort to ; as if they came to amend the preacher and not to amend themselves. Others hear for curiosity, seeking rather tidings of occurrences among men than the glad tidings of peace sent from God. These are like unto Herod,\* who, having our Saviour Christ present before him, sought a miracle to feed his curiosity, but sought not grace, whereby he might be saved. Some, again, are not so evil disposed as any of the former two ; yet they hear unprofitably. For the present they are somewhat moved, but carry nothing away whereby they may be mended ; these go out of the church as the unclean beasts went out of the ark — that is, they go out unclean as they came in unclean. The apostle compares them to vessels that run out, or to the sieve, which, as long as it is in the water, is full, but if you take it up, no water remains in it. Something they have while they hear, but so soon as they go out it goes from them. The remedy of this evil were to lay up the word in our hearts,

as many did. The last sort of evil hearers are they who hear the word, remember it, and can report much of it to others ; but not as a thing that concerneth their life, and therefore, while they speak of it to others they forget to do it. God hath placed in the body of the ear the tongue, and the hand not far asunder, to teach us that what we hear with our ears and profess with our mouth, we should practise with our hands.

*The Censure.*—And of this also it is evident, that all are not Christians, indeed, who now usurp the Christian name.

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## CHAPTER III.

## OF HIS EYES.

*The Lord's Command.*—The eyes of a fool are in the corners of the world, but the wise man's eyes are in his head. Cast not thine eyes upon that which is nothing, for all that is in the world—as the lust of flesh, the lust of the eyes, and the pride of life—is not of the Father, but of the world. As the grave and destruction can never be satisfied, so the eyes of man are not satisfied with seeing. Let not, therefore, thine eyes and heart be for covetousness, neither full of adultery. Haughty eyes the Lord abhorreth, and the high look of the proud shall be humbled. The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley pick it out, and the young eagles eat it. Cast away, therefore, the abomination of thine eyes; let not my

word depart from thine eyes, but observe wisdom and counsel, that thine eyes may behold aright, and thine eyelids direct the way before thee.

*The Christian's Prayer for Grace to obey this Command.*—Be merciful to me, O Lord, and bless me ; cause thy face to shine upon me, that I may know thy ways upon the earth. Let me not be like the wicked, who have not the fear of God before their eyes ; but as thou hast made both the ears to hear, and the eyes to see, so I pray thee, good Lord, to teach me thy fear. Turn away mine eyes from regarding vanity, and let not mine heart walk after mine eyes, except when I look to my master, and when mine eyes are toward the Holy One of Israel ; that so I may be delivered from every evil work, and preserved to thy heavenly kingdom, through Jesus Christ, to whom be all praise for ever and ever.

*The Christian's Practice of this Command.*—I have made a covenant with mine eyes ; I will shut them up from seeing evil ; I will set no wicked thing before mine eyes. In mine eyes a vile person shall be condemned, but I will honour them who fear the Lord, for I set the Lord always

before mine eyes. As the eyes of a servant look to the hands of his master, so mine eyes wait on thee, O Lord, till thou have mercy upon me.

*Observations.*—It is not possible to keep the heart in a good state without diligent observation of the senses, no more than a besieged city can be defended, where the ports thereof are neglected, and left open to every one that likes to enter it. There are two sorts of evil within us which trouble us: the first is evil bred in us of our own nature; the other is evil sown in us by that wicked one, yet is there no man of so quick a sense, that he is always able to distinguish between these two. Both of these evils have their passage by the senses, for the one, homebred corruption, cannot lurk within, but seeketh to burst open at the senses to the infection of others, according to that of our Saviour, “Out of the heart come murders, adulteries, &c.” The principal passages of this infecting evil are the eye and the mouth; the other, again, is conveyed to the heart by the subtilty of Satan from exterior objects, unto which he laboureth to allure the heart, that he may divide it from God. And this evil is conveyed to

the heart, especially by the eye and ear ; whereof it is evident with what continual care the senses are to be observed, that from without evil come not, to make the heart worse than it is ; and from within evil come not, to infect others that are without. For as that city is in great danger, which hath not only without it strong enemies assaulting it, but hath also within it false traitors to betray it ; so is it with our souls, who, without us, have Satan with his invisible legions of spiritual wickedness and visible armies of worldly allurements, ready to impugn us, and within, have our own traiterous affections confederate with him ready to betray us. And, therefore, as I said, great need have we to watch ourselves, that these two corruptions, which are as several armies against us, meet not together, for if coming to strengthen, they shall breed a very dangerous and hard battle unto us ; whereas, if we take pains to fortify ourselves against the enemy that is without, and to slay the corruption that bred within us, so soon as it is conceived, we shall possess our souls in peace. It is great wisdom to fight with our enemy when he is weakest ; the best time to slay

a cockatrice is while it is in the shell, before it comes to a serpent ; if we dash not the heads of the infants of Babel, they will breed us more trouble when they come to be stronger men. Sin is a strong enemy when it is in the cogitation—stronger when it is in the affection—strongest when it breaks out into action—confirmed in strength if we continue in it ; therefore, even the beginnings of it are to be resisted. This, 'as I said, cannot be done without a diligent custody of the senses, especially of the ear and eye ; these are the first ports at which Satan carried in death to the soul of our mother ; for by hearing the seducer, her heart was infected, and by looking out of her corruption to the forbidden tree, she was entangled in the actual transgression of God's commandment. Besides this, many ways in nature hath God warned us, that the eye hath need, with continual care, to be observed ; for albeit it is a lively organ of sight, yet it sees not its own self, and therefore hath need to be helped with the counsel and custody of another. Again, God in nature hath provided a covering for the eye, which, with a marvellous volubility, openeth and closeth at the pleasure of

man ; wherein the Lord, who hath done all his works in great wisdom, hath warned us that it is expedient sometimes the eye be closed, and holden not open to every object. There are two rules good to be observed for the government of our eyes : first, that before we open the bodily eye to look to the creature, we first open the eye of our mind, and look to the Creator ; otherwise, if we look to the creature before we look unto God, we shall assuredly be snared. As God hath given us an eye to see his works, so hath he given us an eye whereby we may see himself ; shall we think he will have us to look to the sun, and not to him that made the sun ? let the eye that looks to God, direct the eye that looks to the creature, and he shall look out without danger. It is said of Adam after his fall, that his eyes were opened ; which is not so to be understood as if they had been closed before, but because where before all that he saw was good, now his eyes were opened to see his evil, which before he had not, and therefore could not see it. And no better are the eyes wherein his miserable posterity foolishly rejoice ; they have eyes in some parts to see their misery, the



fruit of their sin ; they have eyes to look to the baits of pleasure and profit, wherewith they are snared unawares, but have not eyes to look unto the Lord. As the beasts in looking to other creatures, regard nothing but the commodity of their belly—where they see anything that may serve unto it, they lay down their heads, where they go not by it—so natural men look unto the creature-seeking. Thus Eve looked to the apple, and, thinking it good for meat, plucked it, but considered no more ; so her children, when they look to the fowls that fly, to fishes that swim, to every good and pleasant creature in the kind, so all they gather no other collection, but they wish for their bellies' sake it were in their hands. Thus where the sight of God's creatures should work in the heart of man a reverence and love of God, a meditation of his goodness with thanksgiving, it produceth only an inordinate and sensual covetousness of the creature. Others again, looking to the creature more negligently than they should, are snared before they consider of it ; so Sampson in looking to Dinah and David in looking to Bathsheba, for it is come to pass by a most just recom-

pence, that he who negligently useth the exterior, should justly be blinded in the interior. The necessity of this rule shall yet better appear to us, if we consider that it is not the eye which seeth ; there is one within that looks out at the window of the eye—to wit the soul ; if the soul be spiritually disposed, there is nothing we look to shall offend us ; if otherwise, then everything we look unto becomes a snare unto us, for many nets are spread out by Satan, wherein to entrap us ; yea, our own hearts if they be not kept in a good estate. The second rule for government of our eyes is, to acquaint them with pouring out of tears for the miseries which our sins have brought upon us. The same eyes which God hath given us for organs of our sight, he hath also given us for conduits of our tears ; therefore, we see that in nature children first mourn with their eyes, before they look on anything to delight in it. Thus, if the sight of the creature moveth us to mourn—as there is no creature which hath not in it a witness of that vanity whereunto for our sin it is subject—it should not so readily be a snare unto us, to entrap us in sin, as it is. For as the children of noblemen, looking

to pleasant buildings and lands, which sometimes belonged to their fathers, but now are possessed by others, are rather moved to mourn than to laugh ; so we, when we see the heavens altered, the earth accursed, the sovereignty over the creatures taken from us, and in every creature a footstep of that misery which is the punishment of our apostasy, have more need to mourn for those miserable effects of our sin, than vainly to be delighted with an apparent beauty of the creature.

*The Censure.*—But now the great number of them who look with wandering eyes, with eyes full of adultery, with haughty eyes, and eyelids lifted up, proveth that all are not Christians, indeed, who now usurp the Christian name.

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## CHAPTER IV.

## OF HIS TONGUE.

*The Lord's Command.*—He that keepeth his mouth keepeth his life—yea, he keepeth his soul from affliction, for life and death are in the power of the tongue. Specially be not rash with thy mouth, neither let thine heart be hasty to utter a thing before God, for God is in heaven, and thou art on the earth, therefore let thy words be few; and use not thou vain repetition, as the heathen, who think to be heard much for their babbling. But, before all things, swear not, neither by heaven, nor by earth, nor any other oath, but let your communication be yea, nay, for whatsoever is more than these cometh of evil. And say not, this day or to-morrow we will go into such a city, but, if the Lord will, and we live, we will do this or that. In many words there cannot want

iniquity, but he that refrains his lips is wise. If any man among you seem to be religious, and refrains not his tongue, but deceives his own heart, this man's religion is vain. A wise man concealeth knowledge, and he that hath knowledge spareth his words; yea, even a fool, when he holdeth his peace, is counted wise. In all labour there is abundance, but the talk of the lips bringeth want; be ye therefore swift to hear, but slow to speak. Put away from thee a froward mouth, and cursed speaking, for cursing and blessing ought to proceed out of one mouth no more than out of one fountain proceedeth sweet water and bitter. Lie not one to another; keep thy tongue from evil, and thy lips that they speak no guile. Speak the truth every man to his neighbour, for a righteous man hateth lying words; and see you speak not evil of another. Put away all filthy speaking also out of thy mouth; neither let fornication once be named among you, nor filthiness, nor foolish talking, nor jesting, which are things not comely, but rather giving of thanks, for evil speeches corrupt good manners. And, generally, let no corrupt communication proceed out of your

mouths, but that which is good, to the use of edifying, that it may minister grace to the hearers—your speech being gracious alway, and powdered with salt.

*The Christian's Prayer for Grace to obey this Command.*—Set a watch, O Lord, I beseech thee, before my mouth, and keep thou the door of my lips. Take never the word of truth utterly out of my mouth; but open thou my mouth, and my lips shall show forth thy praise; yea, I shall be filled with thy praises, and with thy glory every day. So let thou the words of my mouth be alway acceptable in thy sight, O Lord, my Redeemer.

*The Christian's Practice of this Command.*—I will keep my mouth bridled, and will take heed that I sin not with my tongue. I have proposed that my mouth should not offend; I will speak no vain word, but with my mouth will I declare thy praises, O Lord, from generation to generation. I will not hide thy righteousness within my heart, but will declare thy truth and thy salvation, and will not conceal thy mercy and thy truth from the great congregation; yea, the

praises of God shall be in my mouth continually, and my tongue shall entreat of thy word. I will sing to the Lord all my life, and will praise him while I live. At midnight will I rise to give thanks to thee, O Lord. I prevent the morning watch to cry to thee. Seven times in the day do I praise thee; yea, all the days of my life will I praise thee: as long as I have any being will I sing to my God. Thy statutes shall be my songs in the house of my pilgrimage, and my mouth shall daily rehearse thy righteousness and thy salvation, for I know not the number. Moreover, I will speak (unto man) as before God, in Christ Jesus. A deceitful tongue shall not be found in my mouth, but my words shall be in the uprightness of mine heart. Neither will I suffer my mouth to sin, by wishing a curse to the soul of him that hateth me. There is no lewdness nor frowardness in my words; my tongue, also, shall spread abroad knowledge, and my mouth shall be a well-spring of life. I will utter the words of grace, that my lips may feed many, and the comfort of them may assuage the sorrow of the afflicted, confirming him that is ready to fall, and

strengthening the weak knees ; for God hath given me the tongue of the learned, that I should know how to minister a word in season to the weary, and hath enriched me with all kind of speech and necessary knowledge, for the which grace I thank my God, in Christ Jesus.

*Observations.*—As in the apostasy of Adam, the poison of sin, like a fretting canker, ran through the whole nature of man, so in regeneration the grace of our Lord Jesus goes through the whole man, sanctifying him throughout both in soul and body, to make him a new creature. Sin hath not taken away the members of man's body, but the right motion and view of them ; for the eye still looketh, the tongue speaketh, the hand moveth, but not as they should. When the palsy looseth the members of the body, to move against the will of him that possesseth them, it is counted a pitiful disease ; but now when sin hath loosed them to move against the will of him that made them, and the will of them that own them, it is a pity to see how foolishly natural man rejoices in it, not considering it is a sickness which tends to the second death. If man had been created for God only, he



should not have needed a tongue, for the Lord knows the meaning of the mind without the tongue, and if he had been made for himself only, the motions of the mind had been sufficient for himself also ; but God hath made one man to be a comfort to another, and therefore hath given him such organs whereby every man may give intelligence of his mind to another. For this is the office of the tongue, to be a faithful interpreter of the mind, and a trouchman between heart and heart ; but as they who understand not others' language, though they see others' faces, can conclude nothing between them without the help of a faithful interpreter, so cannot the heart of man communicate the conceptions thereof to another, unless the tongue be as a glass wherein the mind may be seen. But that which God made for good, Satan hath turned into evil ; for now the heart and tongue are so perverted from their original innocence, that now the tongue is employed by the heart to deceive, exposing in word the thoughts of the heart, otherwise than they are indeed. A threefold division hath ensued upon the fall of man as a punishment thereof : first, a division of

heart ; secondly, a division of tongue ; thirdly, a division of the tongue from the heart. The division of one man's heart from another is a just punishment of man's division from God. So long as Adam and Eve lived as one with God, they lived as one among themselves, but so soon as they were divided from God by sin, they became also divided among themselves. Adam blaming Eve, and accusing her to God, in whom before he rejoiced, as bone of his bone, and flesh of his flesh. And this hath proceeded so far among their posterity, that look how many there are in the world, so many sundry judgments and wills there are among them, which would not fail to breed horrible confusion if God had not locked up the heart of man, and made it unknown to another ; or otherwise where it is known, did not restrain the heart of man, and that for entertaining a society and fellowship among men. As for the division of tongues, it came into the world as a just punishment of man's rebellion against God in the building of Babel, for before the flood, for the space of one thousand and six hundred years and more, the whole world spake one language ;

and one hundred and thirty years after the flood also, for their high conceit in building of Babel to get themselves a name, God confounded their languages. And yet it is strange, that this division of tongues inflicted on man for a punishment of his pride, and threatened also by God as a curse upon his people, to send a nation upon them whose language they understand not, should be received into the Pope's Church as a blessed policy; for there is he that is in the room of a builder, speaks that which the people understand not. But the division of the tongue from the heart is the word of all, being not only a punishment of sin as the former, but the sin also, and such a sin as is a protector and maintainer of many sinful and mischievous conceptions of the heart. Whereof, it comes to pass, that innumerable evils are committed by the tongue, for which St. James justly terms it, "a world of wickedness," and accounts so much of government or misgovernment of the tongue, that the one he esteems the proof of a perfect man, the other an argument of an irreligious man. For this cause also he affirms that the half of the sins of our life are committed

by the tongue, that our whole life is full of the sins of our tongue. If we go through the catalogue, we shall find the tongue guilty of the transgression of all the precepts thereof—a servant to all sorts of sins which break out in action. Against the first commandment it offends by blaspheming God, as Pharaoh did, while he said, “Who is Jehovah? your God is not able to deliver you”—as the foolish do, who say there is no God; as the profane do, who say he seeth not, or he doth not regard; these are stout words against the Lord. Or else in cursing, by the name of the devil, some customable sacrifice to him, devoting that in their anger to Satan, which should be dedicated to God; others seek vengeance from Satan upon such as have offended them, not remembering that God is the God of vengeance; thus both of them, by a most horrible impiety, set up Satan in the room of God. Lamentable it is to hear how this sin abounds in this land, as if it were Satan that is worshipped. Against the second commandment, that tongue offends in speaking reverently of idols, which are to be abhorred; as the Jews, who called the works of their own hands, my Lord, or as when

they of Dan had taken his idols from him, he ran crying and lamenting after them, "Ye have taken away my gods, and what more have I?" as if all were gone when they were gone. The ethnicks may make them ashamed, who, by nature's light, seeing that this was vanity, dissuaded the people from having gods of gold, lest they should expose them unto thieves: and Fabius, when he spoiled Tarentum, took not away their idols. "Let us leave unto the Tarentines their gods angry at them, for these gods that could not defend Tarentum, will never defend Rome." But the light of the word doth more clearly instruct the Christian, that the gods which made not heaven and earth, should not have place on earth, except it be to be burnt under an oak, as Jacob did with them; far less will he give them any honourable place in his tongue, to speak of them with any reverence. Against the third commandment, the tongue is abused in the vain, idle, and irreverent using of the name of God, to the smallest toy and trifle which doth occur. It was sacrilege for any man to anoint his own flesh with the holy oil which was appointed for the tabernacle; much more sacrilege

was it to abuse the name of God unto follies, which are neither for his glory nor man's edification. Yet this abusing of God's name in idle and foolish talking, is counted a necessary recreation, to pass the time withal ; but why do not men remember that they must give an account of idle talking ? or why are men so prodigal, as to spend the time of grace (which God hath lent them) in unprofitable and vain sports, which do increase their enmity with him ? No merchant will spend his time but in buying and selling ; or will the husbandman, when seedtime comes, let it go by, and delight himself in matters of smaller importance ? What folly then is this, that time of grace, wherein we should make peace with God, is passed over with vain and merry talking among men. Beside this, by rash and unnecessary swearing, this commandment is broken : an oath, saith the apostle, is the end of all controversy ; it is the last refuge whereunto truth runneth for credit. For three ways have we to confirm our speech : first, affirmation or denial ; when this is not credited, then we go to asseveration ; when this also can have no place, then we go to swearing ; but that

which is the last bond of truth, now men commonly do make it the first. Yea, many not content in simple manner to swear by God, as if that were too base a thing for such haughty spirits as theirs are, proceed in their blind presumption to more horrible oaths—by the blood, the wounds, and body of the Lord, by which they were redeemed, thereby proclaiming to all the world, that the love and reverence of God were never in their hearts. It is recorded of a certain judge, who having three of the children pleading before him for the goods of their defunct father, he took up the dead body, and set it to them as a mark, promising that which of them shot nearest to it, should be made possessor of all his goods; whereupon the first did shoot, the second also, but the third refused, whom for that cause the judge adjudged to be possessor of all his father's goods, as the kindest and most natural son of the three. Thus, as Solomon tried the right mother of her kindly affection toward her child, so this judge tried the right child by his kindly affection toward his father. But if the professors of this age were tried by this rule, many of them would be found

to be none of the sons of God ; for they spare not to shoot the venomous arrows of their blasphemous speeches against the heart of their heavenly Father —against the blood, the wounds, and the body of their blessed Redeemer, for so the blasphemer is said to have pierced the heart of God.

The offences of the tongue against the fourth commandment are especially two : the first is rash uttering of prayers or praises without sanctification or premeditation going before. “ Be not rash with thy mouth, neither let thine heart be hasty to utter a thing before God.” The other is speech in hypocrisy, whereby men draw near to God in their mouths while they are far from him in their hearts. The Lord loves truth in the inward affections, and delighteth to be worshipped in spirit and in truth ; otherwise, if we have him in our mouths and not in our hearts, fearful is our recompence ; for he shall have us in his mouth to spew us out, not in his heart to keep us for ever with himself. Thus we see how the tongue is abused to transgress the commandments of the first table. But here the unruliness thereof rests not : it proceedeth also against the second table, for the tongue which is



not rightly ordered towards God will never be reverent towards men, nor spare to dishonour even those whom most of all it is bound to honour. There are three comely ornaments of our speech towards all men : first, truth ; secondly, love ; thirdly, meekness and modesty. For, first, we should see that we speak the truth ; secondly, that we speak it in love ; thirdly, with meekness. But in speaking to our superiors we ought to join the fourth, which is reverence. If we be not silent in the presence of our betters, as were men at the presence of the ancients, at least let us speak with reverence, as Sarah is commanded for that she speak reverently to her husband.

Against the sixth commandment the tongue is an instrument of transgression many ways : for more are slain with the tongue than with the hands ; as Daniel's accusers slew him with their false accusing tongues when they durst not strike him with their hands. Therefore David compares an evil tongue to the venom of asps, to juniper coals, and to arrows ; and, indeed, it is worse than any of these. As for the venom of asps, there are antidotes to preserve thee from it ; but what will

keep thee from an evil tongue? not innocency itself. And juniper coals, though they be very hot, burn none but such as touch them; but the evil tongue hurts them that never offend it. And as for the arrow, distance of place will defend thee from it, but go where thou wilt the malice of an evil tongue shall still persecute thee.

The seventh commandment is transgressed by the filthy and corrupt communication of the tongue; for filthiness, conceived in the heart, employs the tongue to prepare a way for committing of the deed. Yea, but to the children of God it is a very grief to hear anything that doth not edify their hearts in the love of God. In all purposes the Holy Spirit keepeth a holy language. When he speaks of Adam's copulation with Eve, he saith, that Adam knew his wife; when he speaks of Saul's going to the cause for natural purgation, he saith, he went in to cover his feet. Thus, as it teacheth us to speak of all things in a holy manner, so it shows of what spirit they are whose lips are no sooner opened to speak but are incontinent; ye may smell the stinking corruption of their heart, infecting with their filthy breath both

the air and the ears of the hearer. Against the eighth commandment it transgresseth, in like manner, in one of these extremities, either in giving to men more than is due, by flattery and assentation, or else in taking from them, by slandering and backbiting, that which justly appertains unto them. For where a man hath two things necessary to make him a profitable instrument of God's glory and the good of others—to wit, his conscience, by which he is approved to God, and his good name, by which he hath favour with men—Satan, because he cannot corrupt their conscience, doth what he can by evil tongues to steal away their good name, that they should be the less able to do good to others.

The ninth commandment is transgressed generally by lying, which becomes the more grievous sin, the more artificially it is set out. "As a potsherd overlayed with silver dross, so is falsehood and hatred with the shadows of truth and love." This disposition to lie with dissimulation, belongs to the seed of the crooked serpent, who, having his head one way, can turn his heart another way. But the children of God are upright men,

who have their hearts and their tongues going upon one line. It is therefore an exceeding great shame to the Pope's Church, that they profess and practise so abominable and damnable a doctrine as that a man may think one thing with his heart, and swear another with his tongue. This, also, among many others, sheweth of what spirit they are. Thus we see how the tongue is subject unto many spiritual diseases, for remedy whereof two rules in all our speech should be used—meditation before we speak, and then moderation in speaking. It is very expedient that meditation go before speech, wherein we are to consider, first, if that we would speak be lawful ; and though it be, yet are we to see whether also it be expedient to be spoken at such time, at such place, to such persons. Our first thought may be corrected with a second, and bettered without hurt or shame ; but it is not so with our words. The next, that in speech we use moderation ; for this cause God hath given man but one tongue with two ears, to teach him he should be more ready to hear than to speak : he has also placed it within, and guarded it with a double hedge, one of flesh, another of bone :

and therewithal hath bound it with a bridle to the breast—by all these, recommending to us moderation of speech.

*The Censure.*—But now the great number of them who abuse their tongues to all the sins whereof I have spoken, evidently shows that all are not Christians, indeed, who now usurp the Christian name.

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## CHAPTER V.

## OF HIS EATING.

*The Lord's Command.*—Every creature of God is good, and nothing ought to be refused if it be received with thanksgiving ; for it is good that the heart be stablished with grace and not with meats : therefore eat and drink of such things as shall be set before you ; for thou mayst kill and eat flesh whatsoever thine heart desireth, according to the blessing of the Lord thy God, which he hath given thee. Everything that moveth and liveth shall be meat for you, as the green herb have I given you all things. But whether ye eat or ye drink, or whatsoever ye do, do all to the glory of God. Take heed lest at any time your hearts be overcome with drunkenness and surfeiting, lest that day come upon you unawares ; be not filled with wine, wherein is excess, but be ye filled with the

Spirit. Eat for strength, and not for drunkenness; for he that refraineth not his appetite, is like a city broken down, without walls. Neither eat ye the bread of oppression, but work with quietness and eat your own bread, being content with that which God hath given you; for better is a little in the fear of God, than a great treasure and trouble therewith. And when ye have eaten and are satisfied, then praise ye the name of the Lord, and deal thy bread to the hungry, and bring the poor that wander into thine house; then shall thy light spring out in the darkness, and the Lord shall guide thee continually, and satisfy thy soul; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

*The Christian's Prayer for Grace to obey this Command.*—The eyes of all things do wait upon thee. O Lord, thou givest them meat in due season; thou openest thine hand and fillest all living things of thy good pleasure. Thou givest food to all flesh—yea, even to the beasts and young ravens that cry. Feed me also, O Lord, with food convenient for me, and never let my table be a snare unto me, that when I am filled my heart

should be exalted against thee ; but strengthen me in the inward man with that bread of life that came down from heaven, and doth give life to the world : so shall I be satisfied with thy favour and filled with thy blessing, through Jesus Christ.

*The Christian's Practice of this Command.*— I esteem the words of thy mouth more than mine appointed food. I will rejoice in all things in thy name, and continually give thanks to thee. I have learned in whatsoever estate to be contented ; therefore I will eat to the contentment of my mind : and albeit to the clean all things be clean, and all things be lawful to me ; yet will I not use my liberty as an occasion to the flesh, neither will I eat of anything whereby my brother may be offended ; far less will I eat of meats sacrificed to idols, or otherwise forbidden, whereby my God shall be offended. The fatherless also do eat thereof, and I will not eat my morsels alone. I will pour out my soul to the hungry, and send a part to the poor, for whom none is prepared.

*Observations.*—The Lord our God hath dealt very liberally with the Christian as concerning his meat, for he hath not only given him every



green herb, but everything also that moveth and liveth hath God given him for meat; yea, all his creatures hath he subdued to serve man—man being a servant to his God; according to that of the apostle, all are yours, and ye are Christ's. But the wicked eye of that evil one envies that man should enjoy this great goodness of God; and therefore, as he tempts man to think that meat lawful which God hath proclaimed to be unlawful (for so he did to our parents in Paradise) so also he tempts man to count that meat unlawful which God hath proclaimed to be lawful, that so, by one of two extremities, he may snare the consciences of men. This is that doctrine of devils, so called by the apostle, which forbids to marry, and commands to abstain from meat, which God hath created to be received with thanks, and now is set out to the world by that apostate Church of Rome, under the show of holiness and truth; for so unto some men they command abstinence from all flesh at all times, as to their Charter House monks; to others, they command abstinence from flesh at certain times, and that not fasting and prayer only, but because, forsooth,

in the days of Noah, all flesh was accursed, but not the fish. Is not this to bind the conscience where God hath made it free? Is not this to pollute that which God hath purified? Woe be unto them, for they put darkness for light, and light for darkness; they speak good for evil, and evil for good. And yet the Christian, notwithstanding that God hath given him this liberty, hath a great care that he use not his liberty as an occasion to the flesh; therefore, in eating, he hath a respect to God, that he offend him not in the using of his creatures. Secondly, a respect to his brother, that he offend not him. And, thirdly, a respect to himself, that his table be not a snare to him, and the nourishment of his body become not the nourishment of sin in his body. First, then, in eating, he looks up to God, and receives his meat with prayer and thanksgiving, and that for two causes; for he knows that man lives not by bread only, but every word that cometh out of the mouth of God; and that it is not the meat, but the blessing of God that continues life; for if it were, then they who are best fed would prove most lively and healthful, but

we see the contrary by experience ; that as Daniel grew better upon his pottage than the other children did on the king's portion, so are poor labourers more healthful and lively than they who are more delicately nourished. Again, he knoweth that in every creature Satan hath laid his secret snare to trap him, and therefore doth he eat circumspectly ; so putting down his hand and his head to those creatures which are beneath him, that he also lifts up his eyes and his heart to God, who is above him, not unlike to the watchful cock, of whom naturalists write, that, when with the one eye he doth look down to his meat, with the other he doth look upward, lest any ravening bird, unawares, should come upon him. And as patient Job, when his children were banquetting, sent for them, sanctified them, and sacrificed for them every day, fearing least they had sinned and blasphemed God in their hearts ; so the Christian, knowing the malice and subtilty of Satan, and fearing his own weakness, armeth himself before meat, at meat, and after meat, with continual prayer. Secondly, the Christian so regardeth himself in eating, that he keepeth a

duty to his neighbour ; for albeit all things be lawful to him, yet will he not eat of any meat whereby his brother may be offended. And as for them who are in necessity, he is mindful of them, that of his abundance something may be forthcoming to them. Worldlings, like churlish Nabal, do account all that they have their own ; “ Shall I take away my bread and my flesh ? ” and they cannot suffer, willingly, anything to go by their own mouths, as if they only were the sons of God, for whom all things were made : but the Christian deals his bread to the hungry ; he will not eat his morsels alone, as Job protests of himself—at least with godly Nehemiah, he will have a care to send a part to the poor, for whom none is prepared. The third point of the Christian’s discretion in eating doth respect himself ; if his portion be small, he useth it with contentment ; he doth know that God is the great steward of the whole family, who giveth to every one of his children their portion in due measure, as he knoweth to be meetest for them, and they therefore will not murmur in any case. If, again, his portion be more than may content him, he

doth use it with sobriety, for temperance is not so well known in want as it is in wealth. To abstain when thou hast not may be of compulsion, but in the midst of wealth to be content is great sobriety. As Satan got the vantage of Adam and Eve by tempting them to eat of forbidden meat, so he doth seek vantage of their children by tempting them to eat in a forbidden measure. And as a city without walls is an easy prey to a stronger enemy, so is a man (saith Solomon) who cannot restrain his appetite. Intemperance is not only a sin, but a mother of many sins, and therefore is Satan the most careful to drive inconsiderate men into it. For, first, toward thy God it doth make thee unable, either to give him service or to receive any good from him; he that is overcome of surfeiting can neither pray to God nor praise him, nor yet receive any grace from him. As in miry and watery places nothing groweth, were the seed never so good which is sown in them; so in a heart overcome with drunkenness, which is a great drowning of the soul, no instruction can take place; whereby wisely did Abigail, who told not Nabal his folly till his

wine was gone from him. Neither doth it only disable us to do good, but provokes us also to manifold evils against the Lord our God. As Israel sat down to eat, and rose up to play ; so, when men have stuffed their bellies above measure, they are exalted against God, and then they fall to their blasphemies, railings, wantonness, and all sorts of inordinate behaviour. 'The first man blotted with drunkenness in Holy Scripture was Noah, then his nakedness was discovered, and his own child did mock him ; he stands for an example to the world's end. The reward of drunkenness is the manifestation of a man's own shame ; by it thou comest into contempt with those who, of all others, are most bound to have thee in honour and reverence. The second was Lot, and he, by drunkenness, was easily drawn to commit incest with his own daughters : for drunkenness is Satan's Deliah, if once by her deceit the spiritual Philistines that are against us turn us, and our strength, they shall easily make a playfool of us, and draw us into all kinds of licentiousness. Secondly, it draweth thee to enormous offences against thy neighbour. To whom is woe, to whom

strife, to whom murmuring, to whom wounds without cause? even to them who tarry long at the wine; they sit down with peace, they rise with war; and where no quarrel is, drink doth make discord, even to the shedding of blood—yea, oftentimes, to death itself. And, thirdly, it bringeth upon thyself manifold inconveniences, both of soul and body. Justly was an intemperate man called a prodigal of his own life; it doth weaken the natural senses, so that a drunkard cannot discern between a friend and foe, a shadow and a body: therefore Basil called it, and compared such as are overcome with it, to the idols of the Gentiles, who have eyes and do not see, tongues and do not speak, and feet and cannot walk. Neither are these the least effects it worketh in the body, for it weakeneth greatly the natural life, drowneth the radical moisture, and breedeth the most dangerous diseases; it corrupteth the stomach, infecteth the breath, darkeneth the eyes, looseth the joints, and hasteneth death. Thus a drunkard becometh his own executioner, and in God's righteous judgments his life is shortened by the same means by which he thought to

prolong it. And, which is worst of all, a drunkard is profane, like Esau ; as the one sold his birthright for a mess of pottage, so the other doth sell his part of God's eternal kingdom for a bellyful of drink ; for the Scripture telleth us that no drunkard shall inherit the kingdom of God. But to return, three things are to be observed of a Christian in his eating : first, that he eat not forbidden meat ; secondly, that he eat not in a forbidden measure ; and, thirdly, that he eat not in a forbidden manner. Forbidden meat is whatsoever God hath not given with his blessing ; but man usurps either by oppression, theft, deceit, rapine, or any other such unlawful means. Dàvid, in his great extremity of thirst, would not drink that water of the well of Bethlehem, and that because three of his valiant men had brought it to him, with the hazard and danger of their lives, through the huge army of their enemies the Philistines ; and far less will a Christian live on the bread of oppression and blood of the poor. But were the meat never so lawful, his next care is to take diligent heed that he eat not in a forbidden measure ; for as manna, gathered more



than was commanded, turned into worms ; so meat and drink, received in greater measure than we should, instead of being helpful, do become hurtful unto our bodies. Yet now, in drinking, nothing is more spoken of than measure, and nothing less done than to drink by measure. There is now a new kind of measure, wherein there is no measure, that by equality of cups among men there should be no envy nor contention. This evil, damned by Basil, continued not the less to the days of Augustine, whereof he complaineth, that they thought it no shame to contend with each other in drinking. From this most filthy custom he exhorteth them to flee, as from the poison of the devil, calling drunkenness procured by it. And, last of all, when both the meat and the measure are lawful, yet the Christian hath a care to eat also in a lawful manner, not grudging nor murmuring at his portion—not longing for a more delicate food than God hath allowed unto him, but content with that which the Lord hath given him, he doth look down to the poor to give them a part, and doth look up unto God to give him thanks.

*The Censure.* — But now the want of this Christian disposition in many evidently proves, that all are not Christians, indeed, who now usurp the Christian name.



## CHAPTER VI.

## OF HIS HANDS.

*The Lord's Command.*—"Blessed is the man that keepeth his hands from evil doing." Consecrate, therefore, your hands to the Lord, that in every place ye may lift up your hearts with your hands to God in heaven, to praise his name. If iniquity be in thine hand, put it far away; for he whose hands are pure shall increase his strength. And because there shall ever be some poor in the land, I command thee that thou open thine hand to thy brother, to the needy and to the poor in the land. Let not your hands be weak, for your work shall have a reward. Meddle with your own business, and work with your own hands, as I commanded you. He that stole, let him steal no more, but rather let him work with his own

hands the thing that is good, that he may have to give to him that needeth.

*The Christian's Prayer for Grace to obey this Command.*—Let not, O Lord, the work of mine hands be against thee, to provoke the eyes of thy glory ; but let thy beauty be upon me, to direct the work of my hands, that they may be kept innocent and pure ; that so the lifting up of mine hands may be unto thee as the evening sacrifice, and thou mayst accept the work of mine hands, through Jesus Christ.

*The Christian's Practice of this Command.*—I will wash mine hands in innocency, O Lord, and compass thine altar. I will shake mine hands from taking of gifts, no blot shall cleave to them ; I will strengthen mine hands to good, labouring and working with mine own hands, so that by them I minister to my necessity. Yea, of the increase which God giveth me I will stretch out mine hands to the poor and needy, that so, in my need, I may stretch out my hands to the Lord.

*Observations.*—As God hath given to man a tongue to speak, an eye to see, and an ear to hear ; so hath he also given him a hand to work.

It were a monstrous thing to see the mouth of a man bigger than his whole body ; and to see the most part of man's life spent in eating and idle talking with his mouth, rather than in doing any good with his hands, is certainly no less unseemly. Idleness was never tolerated by God, even when Adam was in his innocency ; he would not have him to live without labour, and therefore appointed him to dress the Garden of Eden, and laid it as a law on him and on all men, " By the sweat of thy brow shalt thou live." Cain and Abel were born lords and heirs of all the world, yet were they not brought up without a calling—the one was a keeper of sheep, the other a tiller of the ground. Jacob, on being demanded of Pharaoh what his vocation was, gave him a very good answer : but if it were demanded of many now-a-days, they would not know what to answer—on whom it were good for the commonwealth the apostle's canon were practised, " He that laboureth not with his hands should not eat." To no country hath God given all things—not to Canaan in her best estate ; therefore when Solomon built the Temple, he sent to Tyrus for timber, to Ophir for

gold. Yea, to no man in the world hath God given all things, but hath so dispensed his gifts among men, that every man should work, one for the help of another. The actions of the hands of a Christian are three: first, he lifts them up to God by prayer; secondly, he puts them down to labour in his vocation; and, thirdly, he extendeth them to do the works of mercy and compassion toward the needy. The first action of his hands is the lifting up of them to God by prayer, and that is a testimony of the lifting up of his heart; this he doth, because he knoweth that all labour is vain unless the Lord bless it. It is in vain to rise up early, and to lie down late, and to eat the bread of sorrow—the Lord will surely give rest to his beloved. Adam, without the Lord's command, made a garment to himself, but it covered not his nakedness. Jonas made a booth, but it defended him not from the heat. Rachel sought children by artificial means, as the eating of mandrakes—by natural means, as copulation with her husband, but she got none, till she sought them from God by prayer. Peter fished all night and took nothing; but when Christ commanded him to cast in

the net, then he prospered. On the other hand, prayer draws down a blessing upon the works of our hands. The marriage of Isaac could not but prosper; Abraham, in the beginning of it, sought God's blessing by prayer; Eliezer, in procuring it, used prayer; Rebecca, her parents and brethren sent her away by prayer, and Isaac received her with prayer. Thus works sanctified by prayer shall prosper. And if we call the Lord to the beginning of our actions, we shall not fail to see his blessing upon the end of them.

The second action of the hand is to work in the lawful trade and vocation whereunto God hath called us. A lawful trade I call that manner of life which is allowed in the Word of God. And these are of divers sorts; for God in his wisdom hath so distributed his gifts among men, that unto none hath he given all, but hath made every one to stand in need of the help of another. Religion, then, takes not away lawful trades and vocations, but rather establishes them. When those men of war asked John the Baptist what they should do, they received this answer—"Do violence to no man; neither accuse any falsely, and be content

with your wages." He commanded them not to forsake their calling, but the corruptions of their calling. Thus Cornelius, after his conversion to be a Christian, remained a captain. And if religion take not away the calling of a soldier, far less are we to think it takes away other callings; only it correcteth the abuses of the calling, whereby men add to the good ordinance of God: the deceit of Satan, using a lawful calling in an unlawful manner, as when the merchant, in making of his merchandise, useth deceitful balances or weights of a double measure; as, indeed, there is no calling in the world so good which hath not its own worm to corrupt it.

The third action of the hand is to stretch out, and give to the poor. It is true of all the godly which Solomon saith of the godly woman, "She stretcheth out her hand to the wheel, and then she stretcheth out her hand to the poor;" for after that God hath increased them in their lawful calling, then of their abundance they give to the needy. The Lord hath made some of his children rich in worldly things, and others he hath made poor, that the one should be examples of mercy, the



other patterns of patience in his church. Under the law God forewarned Israel, that the poor should ever be with them ; and our Saviour hath forewarned us of the same under the Gospel, and therewith the commandment is given, withdraw not, therefore, thine hand from thy needy brother. For this cause was it enjoined to the Israelite in the time of harvest, that he should leave a part of his corn standing in the fields, that the poor might take it ; teaching us, that as we have a hand willingly to take from the Lord, so we are bound to open it, and liberally give to the poor. For this liberality to the indigent and needy is recommended to us, both by the example of God himself, and of his most excellent creatures. The goodness of God is extended to all ; he makes the sun to shine, and his rain to fall, even upon those which are unjust, teaching us not to neglect, far less to condemn, other men, who are God's creatures—even then, when for their evil qualities, we may make just exception against them, that so we may be the children of our heavenly Father. And as for the creatures of God, we see that as they excel in goodness, so they communi-

cate their good unto others. The sun keepeth not his light to himself, but sends out his beams to give light and heat to the world; the clouds when they are full, drop down their rain to the earth; the trees of their own accord let fall their fruit to the use of man—albeit no man doth require it; yea, the angels do delight to minister unto our necessities, for why is manna, wherewith God fed Israel in the wilderness, called angels' food? Surely, not because the angels did either make or eat it, but were only the stewards of God to convey it to the people. Thus are we taught, that it is a more blessed thing to give than to receive, if either we will follow the Lord, or most excellent creatures in heaven and earth. But strange it is to see how many wretched worldlings there are like unto Nabal, monsters of the earth, living so in it, as if their mouths were wide enough for all God's creatures, and whatsoever was given them was for themselves only. Or like that cursed gulf in the Salt and Dead Sea, which swalloweth up the whole river of Jordan into her bosom, and is neither herself bettered thereby, neither yet sends out any part thereof again to the good of others;

such cursed creatures are they who receive good things from God in great abundance, and are neither changed by them in themselves, neither yet will suffer any of those goods to flow from them to the benefit of others, their barren hearts having cursed to them withered hands, which are able to give nothing. Or if at any time they give, it is as if their right hand should give unto their left, that is, they give to their own only; or as if the clouds, being full of rain, and standing over some thirsty ground, should be carried away by the wind, to disburden the treasures of water in the sea; so do they, while all they give is bestowed on such as have more than themselves, and that under hope of a greater benefit to return to themselves again. To move us, therefore, to the performance of this Christian duty, we will shortly consider the loss that comes by neglect thereof, and the great advantage by the faithful discharge of it. The loss is evident, if we will keep that which God bids us, be sure we shall lose it; as manna gathered more than God commanded, turned into worms; so riches, kept more than God allows, becometh unprofitable to the pos-

essor. Yea, where men will not pay to God that duty for their goods which he requires, it is a righteous thing with him to send his officers to punish them, such as the caterpillar, the cankerworm, and the grasshopper. Many have cast their wares unprofitably into the sea, with the mariners of a ship, which they would not profitably bestow upon the land, and by pestilence many have been compelled to cast out the provision which they had gathered for their own mouths to the use of others, for whom it never came into their minds to provide it. The gain we get by giving, is evident out of that place, "He that distributeth and giveth to the poor, his righteousness remaineth for ever."

If we compare that which we give unto others, with that which remaineth to ourselves, that which we give is a perishing thing, but that which remaineth is enduring. And this shall yet appear more clearly, if we consider the example of Elijah and the widow of Sarepta. The Lord fed his prophet sometimes by angels, sometimes by ravens, and so he might have done all the time of the famine; but it pleased him to change his steward,

and to send him to the widow of Sarepta ; not so much that Elijah should be nourished by the widow, whom before without her he had nourished, as that the widow's portion might be blessed by Elijah.

Thus is it true, that the giver of alms, if he give it rightly, gets more than he gives ; as Abraham and Lot gave perishing meat, but received immortal angels. The poor gets the more than he of whom it was said, " If thou clothe the poor, thou dost clothe thyself with righteousness ; thou bringest the stranger under thy roof, he shall purchase to thee friendship of the saints, and eternal habitation." Therefore St. Paul, when he was going to Jerusalem to relieve the necessity of the saints there, with a contribution from the churches of Grecia, besought them to pray for him, that his service at Jerusalem might be accepted. What is this ? He cometh to give alms, and yet prayeth that his gift may be accepted. Surely because the service by which we minister to God's saints, brings more good to us than anything we give is able to do unto them.

*The Censure.*—But now the hands of many,

which are either stained with idleness, or blotted with bribery, blood, tricks of deceit, and all sorts of uncleanness, prove that all are not Christians, indeed, who now usurp the Christian name.



## CHAPTER VII.

## OF HIS FEET.

*The Lord's Command.*—God pondereth all the paths of men ; therefore ponder thou also all the paths of thine own feet, and let all thy ways be ordered aright. Turn not to the right hand nor to the left, but remove thy foot from evil. Make straight steps to your feet, lest that which is halting be turned out of the way. Refrain thy feet from the path of the wicked, and keep the way of the righteous : the path of the righteous is to decline from evil ; and he keepeth his soul that keepeth his way. But, above all, take heed to thy foot when thou enterest into the house of God.

*The Christian's Prayer for Grace to obey this*

*Command.*—O Lord, thou who keepest the feet of thy saints, and hast prepared a holy way, by which they who are polluted cannot pass, I beseech thee to make thy way plain before my face, that my feet slide not from thy paths ; direct my ways to keep thy statutes, and guide my feet in the way of peace, to the glory of thy name, through Jesus Christ.

*Another.*—I know, O Lord, that the way of man is not in himself, neither is it in man to walk and direct his steps ; therefore, I pray thee, send out thy light and thy truth ; let them lead me, and bring me to thine holy mountain, and to thy tabernacle ; that so, my goings being ordered by thee, my steps may be directed by thy word, and iniquity have no dominion over me, for Jesus Christ's sake.

*The Christian's Practice of this Command.*—My feet have followed thy steps, I have kept thy way, and have not declined ; my feet have not made haste to deceit, and I will still refrain them from every evil way, that I may keep thy word ; for "thy word is a lanthorn to my feet, and a light to my paths ;" therefore will I not walk in



vanity, nor in the counsel of the wicked, but my feet shall delight in thy gates, O Jerusalem.

*Observations.*—It was the most ancient glory of man that he was made to the image of God ; and it will be his last and his greatest glory to be restored again to this same image, without which the most excellent monarchs of the world are most inglorious. For it is a most fearful thing to remember, that they who want the image of God, God shall deny them to be his creatures. Depart from me, I know you not, ye workers of iniquity ; ye are not that which I made you ; I planted you a noble vine, whose plants were all natural ; how is it, then, that ye are turned unto me in the plants of a strange vine ? Deceitful Satan stole away this glorious image from our first parents, and as craftily laboureth he to steal from their children that second blessing of the Gospel, by which the Lord Jesus offers to restore that image again unto us. And, therefore, what unjustly Esau spake of Jacob, may most justly be spoken of him ; “ He is a supplanter,” indeed, a Satan, an adversary.

O that we could take it more deeply into our

hearts, and so arm ourselves against him as against the first and last most deadly enemy of our salvation.

As other members of the body are reformed and employed to the right use by the grace of regeneration, so the feet, also, which God hath given to carry him to and fro upon the earth. Solomon calleth them the strong men; for they are as pillars upholding the whole body, and carrying man most easily whither he would go. They are basest in the body, but very artificially made; consisting of forty and four bones; whereof one is in the heel, as the socket of the pillar—another in the palm of the foot—from thence one proceeding from side to side to every toe—and then in every toe three bones, marvelously knit together for the nimbler moving, and surer fasting of the steps of man: so that if man did consider himself in the basest part of his body, even in the feet, by which he treads upon clay and dung, as oft as he did look to himself he would glorify his Maker, saying, with the psalmist, “I am fearfully and wondrously made.” But what is there so good given unto man by

God which sin hath not infected? The poison thereof beginning at the soul, hath run, like a canker, through the whole body ; so that from the top of the head to the soul of the foot, there is nothing sound in man ; for by nature the feet of man are impotent and unable to walk in the good way which God hath commanded. Like the cripple of Cystra, born lame of his feet from the womb, who could not walk till the apostle, in the name of Jesus, cured him ; so is every man till the grace of Christ renew him. They are nimble enough to walk in the ways of sin ; yea, as the horse hasteth into the battle, so can natural men make haste with their feet to run their own way. Their feet are swift to the shedding of blood, but in the end they are recompensed with a fearful judgment : for, as they delight to wander from the Lord, so the Lord hath no delight in them ; and because now they loose their feet to every way of wickedness, God in the end shall bind them hand and foot, and cast them into darkness.

But the grace of regeneration teacheth the Christian how to walk with his feet, to the doing

of good and declining from evil. My feet have followed the steps of the Lord and not declined. As a servant, walking at the back of his master, hath his eye upon him to follow his steps and to turn where he turns ; so the Christian walks with the Lord as Enoch did, and refuseth to go any way wherein his Master hath not gone before him. And because his Master is in heaven and himself on earth, he waits most diligently on his Master in those places of the earth wherein most frequently he appears ; that is, in the assemblies of God's saints, in his holy temples, for those are the places upon earth which are most like to heaven. Moreover, because with his feet he treads upon earth, and with his face looks up to heaven, he delighteth not much in those works by which the earth may be gained, but rather in those by which the great and excellent glory of heaven may be obtained for ever. By this that God hath made him to tread upon the earth, he learns to despise the earth, counting the best things that are in it but dung in the respect of the Lord Jesus. The church is described having the sun and the twelve stars on her head, for Christ and the doctrine of

the apostles are a diadem of beauty to her—the moon figuring the world, she hath under her feet ; it is a shame to alter this order, as carnal men do, who tread Christ and his word under their feet, and put the world as a garland upon their heads, but the Christian will never place that in his heart nor upon his head, which God hath placed under his feet. Thus, while as he walketh upon the earth with his feet, he keeps within him a heavenly mind, and so ordereth his ways as may best serve to prepare a way for his ascension to the Lord. For in all the ways wherein he goes he looketh either to God's commandment or his license. If he go to a work which is absolutely good—as to hear the word, to visit the sick, to give alms to the poor—his feet move thereto with cheerfulness, being surely warranted by God's commandment. If otherwise he be to go to a work which is indifferent, such as is bodily recreation by honest game, he will not move his foot unto it till first in his conscience he be sure a license is obtained from his Lord.

But in all this let the Christian remember how he is greatly envied by Satan, who, in all his

ways, hath spread out deceivable snares wherein to trap him; at least to make him, if he can, stumble and fall. Therefore, first of all hath the Christian need to pray continually, that the Lord, who keepeth the feet of his saints, would save him from the snare of his enemy; secondly, he hath continual need in all his ways to walk circumspectly. "As he that walketh among thorns setteth not down his foot without consideration," so the Christian, seeing in every step there is a snare, should take heed to all his ways. And herewith let the Christian join these meditations, seeing thou lookest at length to be partaker of this glory of the saints, that Satan shall be trodden under thy feet, suffer him not to pollute thy feet, nor to use them at his will, which thou hopest, against his will, at length to set on his neck. Again, seeing all the works of God's hand are put under thy feet again by Christ Jesus, in whom thou art restored to thy lordship and superiority over them, dishonour not thyself so far as to make them servants to Satan, by running at his will into the works of uncleanness. And, last of all, remember that our blessed Lord and Saviour Jesus Christ did once wash the

feet of his own disciples, not only to teach all his servants humility, but holiness also; for it is a great shame for us to pollute and dishonour those parts of our body which were so greatly honoured by the Lord.

*The Censure.*—But now the great number of them who have feet to follow Satan any way that he will lead them, but none to follow the Lord, evidently doth prove that all are not Christians, indeed, who now usurp the Christian name.

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## CHAPTER VIII.

## OF HIS COMPANY.

*The Lord's Command.*—My son, if sinners do entice thee, consent thou not ; if they say, "Come to us, we will lie in wait for blood, and lie privily for the innocent without a cause ; cast in thy lot among us,"—my son, walk not thou in the way with them but refrain thy feet from their path, and withdraw thyself from every one that walketh inordinately. Depart from the tents of the wicked, and touch nothing that is theirs, lest ye perish in their sins. Above all, make no compact with idolators, lest they be the cause of thy ruin ; and be not unequally yoked with infidels, for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? Meddle not also with them that are seditious, neither make friendship with an angry



man, neither go with a furious man, lest thou learn his ways and receive destruction to thy soul. Keep not company with drunkards and gluttons. Yea, if one that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner—with such a one eat not. He that walketh with the wise shall be wise, but a companion of fools shall be afflicted ; therefore depart from a foolish man when thou seest not in him the lips of knowledge.

*The Christian's Prayer for Grace to obey this Command.*—Lord, gather not my soul with the sinners, nor my life with the bloody men, in whose hands is wickedness, and their right hand is full of bribes. Deliver me from the men that speak forward things, and from them that leave the way of righteousness to walk in the way of darkness. Keep me that I work not wicked works with them who work iniquity, but let such as fear thee turn unto me, and those that know thy testimonies. Fill mine heart with the love of thy saints, and let my delight be in thy excellent ones which are upon earth, that thereby I may know I am translated from death to life, through Jesus Christ.

*The Christian's Practice of this Command.*—I have not haunted with vain persons, nor kept company with dissemblers. I have hated the assembly of the evil, and have not companied with the wicked. I sat not in the assembly of mockers, neither shall any deceitful person dwell within my house : he that telleth lies shall not remain in my sight, but mine eyes shall be to the faithful of the land, that they may dwell with me : he that walketh in a perfect way shall serve me ; for I am companion of all them that fear thee and keep thy precepts. Away, therefore, from me, ye wicked ; for I will keep the commandments of my God.

*Observations.*—Neither in this life, nor in the life to come, hath God ordained man to live alone. By his first creation he was made a social creature. “It is not good,” said the Lord, “for man to be alone.” “Two,” saith Solomon, “are better than one ; for if they fall, one will lift up his fellow : but woe to him that is alone.” Therefore our Saviour, when he first sent out his disciples, sent them out two and two ; and hath called his Church a fellowship and communion of saints, wherein every one should edify another in the most holy

faith. Yea, the angels—God's most excellent creatures, his ministering spirits—are coupled four and four together in chariots, in a happy fellowship, serving their God. But this good ordinance of God's is abused by men in two extremities ; for some, under a colour of holiness, separate themselves from all society of men, courting the solitary life. These foolishly bind themselves unto a necessity, whereunto godly men, in time of persecution, were driven by compulsion ; that is (as the apostle saith), to hide themselves in dens and caves, of whom the world was not worthy.

But, indeed, neither is this life so profitable to glorify God and edify his Church, as is the public godly life ; and wherein he that doth help others, doth much better and more valiantly than he who, casting off all care of others, doth separate himself in private, to care only for himself—profitable to himself only, but no way unto others. But this is not the worst (as saith that same father) ; for that life doth repudiate charity, which is in the number of most excellent virtues, and doth break the band of human fellowship and society ; and it

hath also this incommodity with it, that the virtue of them who live in it cannot be manifested. For as there is no reason (as saith Chrysostom) to count him a skilful mariner who, within the harbour, sitteth at the rudder of the ship, and never went out into the deep to give proof how he can govern her in the storm ; so cannot a solitary life be a sufficient trial of a good Christian. If these hermits and monks be the lights of the world, why do they hide the light under a bushel ? If they be endued with excellent graces, why are they as clouds withdrawn into the wilderness, and do not communicate the rain of grace to the edification of others ? If, on the other hand, they fear their infirmity, and do find themselves scant of grace, why come they not to seek it where God hath promised to give it ? Why forsake they the assemblies and congregations of the saints, where they may hear God speaking to all, and every one edifying and confirming another ? On the other extremity, are they which live in fellowship, and comprise which God hath ordained, but not in such manner as God hath commanded ; for ye shall find few fellowships of men which are united

and knit together by the right bands ? Some go together only of a custom ; and to these it is a grief for one of them to want the company of another : this is a fellowship made by custom, and not by reason. A man shall see it among the brute beasts, who, because of a long time they have haunted together, have no will to be parted or sundered one from another. Others keep fellowship only upon a self-love : so Laban loved the company of Jacob, and had no will to want him, not so much for love of Jacob himself, as love of the gain got by Jacob. This cannot continue, but in the end is turned into enmity ; for these men use their companions as a man useth his flower, who keeps it no longer than it yields a sweet and pleasant smell unto him. Others there are, who are moved to keep company by the similitude of manners ; and these are two sorts : some are conjoined and linked together by the similitude of their evil manners ; so were Simeon and Levi brethren in evil, and Herod and Pilate made friends by their mutual meddling with an evil cause.

Thus we see, that as beasts and birds of one

kind go together, so men of one fashion and condition delight to go together. But the similitude of good manners is the surest bond of friendship ; and it is by this sure mark that true Christians do make choice of their companions, for he loveth another for the grace of God that he sees in him. He maketh much of those that fear the Lord, but in his eyes a vile person is contemned : where he sees no grace, he looks for no good. Were a man never so wise, if he be not godly, it is great wisdom to eschew him. It is one of the continual cares of a Christian to flee from evil company :—first, for fear of the evil the wicked may do them ; for the nature of things is such, that when good is joined with the evil, the good is sooner corrupted by the evil, than the evil is rectified by the good. And this the Spirit of God doth teach us, both by significant phrases and clear examples. Can a man take fire in his bosom, and walk upon coals, and not be burnt ? Canst thou be a brother to dragons, and companion to ostriches, and not to savour of their wildness ? How often have men, of most excellent graces and singular virtues, been snared by the

company of the wicked ! In the court of Egypt, Joseph was snared to swear by the life of Pharaoh. In the company of the Philistines, godly David was drawn to be a dissembler, and was forced to show himself in arms against Israel, though sore against his heart. In the hall of Caiaphas, the Apostle Saint Peter was tempted to deny his Lord and Master. Yea, as Nazainzen did warn Cæsar, the least evil we do incur by keeping company with the wicked, we are black with their smoke, if we be not burnt with their fire.

Neither doth the Christian fly the company of the wicked for fear of the evil they may do to him only, but also for fear he do evil unto them ; for wicked men, when they see that godly men do not abhor their company, are so much the more strengthened and confirmed to proceed on forward in their sins.

Finally, the Christian, in joining himself to any company, doth ever keep this twofold respect :—first, to do good if he may ; secondly, to get good. If he doth come into the company of evil men, he hath a care, both by admonition and conversation, to make them better. If they do blas-

pheme, he doth bless ; if they go to excess, he doth conform himself to sobriety, ever keeping a godly care, by his example, to do them good—at least, that by their evil example, he receive not evil. His second respect in haunting company is to get good ; and, therefore, his delight is in the fellowship of the saints of God. He knoweth that grapes cannot be gathered off thorns, nor figs off thistles ; he hath an eye to the trees of righteousness, which are planted in the house of the Lord, that by mutual faith he may both give and receive comfort from them.

*The Censure.*—But the want of this holy disposition in many professors, now proclaimeth to the world, that all are not Christians, indeed, who now usurp the Christian name.

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